A SHORT AND fruitfull Treatise, of the profit and necessitie of Catechising:

That is,

Of instructing the youth and ignorant persons in the principles and grounds of Christian Religion.

Hereunto is added in the later end of the Preface, a briefe Method for Catechising, &c.

Gathered, corrected, and now once againe augmented by R. C.

LONDON,
Printed by *Adam Islip*, for *Thomas Man*. 1604.

To the right Honourable and his ſpeciall good friends the Lord *Edward*, Lord *Ruſſell*, Earle of Bedford; as alſo to the vertuous Ladie *Lucie* his wife. *R. C.* wiſheth comfort and ioy in the holy Ghoſt, with continuance and increaſe of all ſpiritu all graces and bleſsings, in this preſent world, and in the word to come eternall felicitie.

Forasmuch (right Honorable) as I am giuen to vnderſtand, that there haue not bene any of theſe Treatiſes to be ſould now theſe three yeeres laſt paſt, this being now ſomewhat amplified and corrected, I am moued for two cauſes to dedicate theſe my ſimple labours vnto both your Honors: Firſt in conſideration of the Chriſtian

kindnesse, and great good will, which I haue, and doe still receiue, not onely from the right Honourable, Sir Iohn Harington *Knight, Lord Barron of Exton in Rutland, your Honours father; but also from the right Worshipfull Sir* Iames Harington, *his honors brother: for which their fauours and kindnesse, I account my selfe from time to time during life, to be thankfull vnto them and theirs for the same. Secondly, for that I heare of that godly and zealous care, which your Honours carie towards your whole familie, that they bee catechised, instructed and taught in the knowledge and feare of God, (to which purpose this Treatise tendeth and aimeth at.) This zeale and carefulnesse, although it bee commendable in all, yet it is so much the more commendable, as the persons in whom it appertaineth, are in higher and greater place. And therefore they also vnto whom the Lord hath giuen honour, and hath exalted and set them aboue others, are especially bound in*

regard

regard of their places, and the goodneſſe of God ſhewed to them, to render thankes to the Lord, by ſhewing obedience to him, and hauing carefull ouerſight of them which are vnder their authoritie and gouernment. The which the Lord hauing giuen you to ſee, and in ſome good meaſure to deſire to practiſe, and to make open Zealous profeſſion of Gods glorious Goſpell, ſo that the fame thereof is ſpread and ſpoken of among many godly Chriſtians, who praiſe God for your forwardneſſe therein, being ſo young (I hope to the ſtirring vp of many by your good example to the like care of catechiſing their families, and to the propagation of the praiſe of God) it therefore ſtandeth more neerely vpon you to labour, to continue, and to goe forward and encreaſe in that Zealous and godly profeſſion of the ſinceritie and truth of religion, that ſith God of his goodneſſe hath more mercifully dealt with you, he may be more glorified by you than by others, vpon whom he hath not beſtowed like graces and bleſ-

sings: that so you may in time proove so godly and so Zealous in religion, and so good a patron for Gods church, as that most noble, honorable, and renowned lord Francis *Earle of Bedford, your honors grandfather, whilest he liued, was.*

And the more to mooue both your honours to keepe on this godly exercise, and in some good measure to practise in your seuerall charges the seuerall points and duties contained herein, and so further to prosecute those other necessarie parts, which you haue yet in some part pretermitted: as also to stirre vp others of your Honours kinred and acquaintance to tread the same paths, and to walke in the steps which other the godly haue gone before: I am bold to offer to the courteous acceptation of both your Honors this little treatise, Of the necessitie and profit that commeth by catechising: *not onely of the minister in his flocke and parish, but also of euery housholder in his charge and family. Which if it may (through the working of*

Gods

Gods ſpirit) take ſuch effect in your Honours, and in others, vnto whoſe hands it ſhall come, that it may breed a diligence to performe this moſt needfull dutie of teaching thoſe vnder their gouernement, or elſe (to ſee them taught) by ſome other to feare the Lord (a thing that God ſo often commaundeth, and the godly in the former ages ſo painefully and carefully performed, and theſe our miſerable daies and times of palpable darkeneſſe in ſo cleare light of the Goſpell requireth) I haue the thing which with heart and mind I wiſh, and moſt heartely pray for. And God I truſt ſhall be much glorified by the knowledge and godly conuerſation of ſuch, as by this meanes ſhall receiue inſtruction in thoſe things, whereof they are yet moſt ignorant.

Thus humbly praying your Honours to accept of my dutifull good will, and to pardon my boldneſſe: I beſeech God for his Chriſts ſake to adorne you both more

and more in this life with the spirit of grace, and to furnish you aboundantly with all spirituall & heauenly knowledge, to the expressing of the same in the fruits of your most holy and blessed callings, to the glorie of our heauenly father, the good example of others, and to your own saluation in Christ Iesus.

Your Honours most humble and readie euery way to be commaunded in the Lord,

Robert Cawdrey.

To the godly Reader.

AMongst the manifold and sundrie duties, there is none almost more often commanded in the Scriptures of the old and new Testament; then the diligent labour and trauell of parents, and such as haue families, in training vp their children & seruants in the feare and seruice of the Lord: in so much as God himselfe highly commendeth *Abraham* for this dutie, Gen. 18.19. and saith that hee would not keepe from him that which he ment to doe to the Sodomits, for that hee did know that *Abraham* would commaund his sonnes, and his houshold

Deut. 4.9. & 6.7. & 11.19 *Act.* 10.2. *Ephe.* 6.4.

houſhold after him, to keepe the way of the Lord: to doe righteouſneſſe and iudgement. There is none of vs (I am ſure) but hee glorieth to be tearmed the ſonne or daughter of faithfull *Abraham*, and it is the name, which the ſcriptures vſe to giue to the godly: it ſtandeth vs therefore vpon, that we labour diligently to be anſwerable to this glorious title, that we ſo well like to be called by. As many then as haue families, as *Abraham* had, if they haue as great a deſire indeed to expreſſe the vertues of that godly Patriarch, as they in word doe glory to be reckoned his ſeed; muſt amongſt other things, haue an eſpeciall and earneſt care to bee like vnto him in this point, for the which God himſelfe doth ſo highly commend him, namely in the godly education and bringing vp of thoſe of their families in the true feare of God, and in the grounds of Chriſtian religion: which dutie God ſo often commandeth, & in performance wher-

of

of, the godly, whose commendations are in the Gospell, haue so painefully and faithfully trauelled. Nay, it may appeare long before *Abrahams* time, Gen.4 3 4. by the custome of *Adam* his sonnes, in offering sacrifice vnto the Lord, that he had carefully trauelled and laboured in catechising them, and in planting religion in his house, and familie. Yea and many generations after him, religion being at decay: it was renewed by the godly trauell and diligence of *Sheth*, which could not otherwise be, but by his training vp of those which appertained vnto him, in the seruice of the Lord, *Gene.*4.16.

The like may be said also of *Noah*, in whose familie continued the true religion, when as all the world besides was washed away with the flood, *Gene.*7. 1. *&c.*

Also the little children in the new testament haue the words of the Psalme at their fingers end, & haue learned aptly

to

to applie it vnto Chriſt, ſinging vnto him for his welcome into the temple, *Hoſanna* the ſonne of *Dauid*: which proueth their vertuous and godly education, *Matth.*21.15: as contratiwiſe, the rude boyes mocking of the Prophet *Eliah*, calling him bald-pate, bald-pate, is a ſhrewde ſigne that they were but ill inſtructed, & were by two beates torne all in pieces for their ſo doing, 2.*King.*2. 23.24.

So long as the ſunne and the moone endureth, ſhall the zealous endeuour of that moſt Chriſtian captaine *Cornelius* in this reſpect bee remembred, who is ſaid to haue feared God himſelfe, and all his houſhold, *Act.*10.2. Neither can I here let paſſe the vertuous trayning vp of godly *Timothie*, whom the Scriptures record of a child to haue bene inſtructed and learned in the vnderſtanding and knowledge of the word of the Lord, 2.*Timo.*1.5. *and* 2.3.15. And wee haue not alone the examples of godly

men in this behalfe ſet forth for vs to follow, but we read alſo that diuers zealous and Chriſtian gentlewomen, who as they haue bene forward and earneſt in the loue of the truth, ſo there is likewiſe no doubt, but that they haue diligently laboured ſo farre as vnto them appertained, to haue vertuous and Chriſtian families. *Lydea* the Thyaterian, a purple ſeller, was a true worſhipper of the true God, being not onely faithfull her ſelfe, but had alſo a godly and Chriſtian familie. *Act.*16.14. At Theſſalonica we read that many of the chiefe women beleeued the Apoſtle S. *Paul* his preaching, and that there was dayly conference of the ſcriptures, whether the things were ſo, *Act.*4.11.12. which exerciſe if it were vſed with vs in our houſholds after ſermons, it were to be hoped that our children and ſeruants, which now are rude and ignorant, would then become both more dutifull and alſo more religious. *Dorcas* at Ioppa, and *Damaris* at Athens,

two

two faithfull women, and beleeuers, are commended for their godlineſſe. *Act.* 9. 36. *and* 17.34. Who is ignorant of the ſingular commendation which *Paul* giueth to *Phebe*, To the faithfull & harberous ſeruant of the church of Cenchrea? *Rom.* 16.1,2. *Marie, Tryphena, Tryphoſa, Perſis, Priſcilla*, are famous in Scripture for their ſingular faithfulneſſe and great labour in the Lord, *Rom.* 16.3.12. What ſhould I ſpeake of the godly gentlewomen, which followed Chriſt, and miniſtred vnto his neceſsities, amõgſt which was *Ioanna* the wife of *Chuza Herods* ſteward, *Luke* 8.3. *Lois* the grandmother of *Timothie*, of whom we haue ſpoken before, are remembred of the Apoſtle S. *Paul* for their vnfained faith, and godly care for Chriſtian education of *Timothy*, albeit his father was a Grecian, and ſo farre as may be gathered, an vnbeleeuer, 2. *Timo.* 1.5. *Act.* 16.1: vnto all theſe may bee added the notable Ladie vnto whom *Iohn* writeth, and greatly reioyceth.

ioyceth that her children walked in the truth, whereby may appeare her carefull diligence for the nurtering and trayning them vp in the instruction and information of the Lord. 2. *Iohn* 3. *Ephe.* 6. 4. Being therefore (gentle Reader) compassed with so great a cloud of witnesses, *Heb.* 12. 1. All godly ministers, parents, tutors, schoolemasters, and housholders, are in the name of God to bee exhorted that they would cheerefully and courageously goe on in that good way which they haue begun, and so to continue forth the lawdable race that here is set forth and chalked out, in prouiding for the diligent catechising and instruction of their houses and families in the true knowledge of God, and principles of Christian religion: which dutie, in the first and best times of the primitiue Church was thought so necessarie and needfull, that they had those, which of purpose attended on this office: yea and so straight was the discipline of that age,

that

that they ſuffred not thoſe that were not yet gone paſt the A. B. C. of Chriſtianitie, or the doctrine of the beginning of Chriſt, to come within the Church, but keepe them a looſe without, in a place by themſelues, as it might be now with vs in the Church porch.

It is moſt lamentable to conſider palpable ignorance that yet remaineth in an infinit number of people through out this land, (eſpecially where inſufficient miniſters haue place, and where catechiſing is not vſed) who albeit they liue in a damnable eſtate, yet their manner is to ſooth vp themſelues, as though they were out of all daunger, and in a moſt happy eſtate. Their blind ignorance and popiſh points, they make to goe for currant knowledge: fooliſh phantaſies and preſumptuous, for true ſauing faith, ciuilitie, and the leauing of ſome ſinnes, for true repentance: the ſaying of the Lords prayer, and other whiles of the articles of our beleeue, and the ten Commaundement

dements for true and heartie prayers. So that in very truth it would moue pitie in the heart of any man to ſee euery where ſo many ſottiſh and ignorant people in ſuch a wofull and miſerable condition. And therefore ſuch miniſters as haue any conſcience of the ſaluation of Gods people, as alſo all Chriſtian houſholders, are earneſtly in Gods behalfe to be exhorted, that they would lay to their helping hands in this caſe, and to doe their indeuour with all care & diligence to help theſe ignorant people out of this miſery, and to bring them to true knowledge, vnfained faith, and ſound repentance. But woe and alas for griefe; as the moſt part, euen of our preaching miniſters, who after a ſort and for ſome cauſes are willing and carefull that their pariſhioners on the Sabboth daies ſhold heare the word of God to be read and preached by them, and the Pſalmes to be reuerently ſung together: but that their people (both old & young) ſhould be catechiſed of them (according both

to the law of God, and our land) this dutie they altogether in a maner leaue vndone: euen ſo likewiſe the greateſt part of our Engliſh proteſtant parents and and houſholders are deſirous and carefull, that not onely themſelues, and their wiues, but alſo that their children & ſeruants, (eſpecially on the Sabboth daies) ſhould publikely heare Chriſt, in and by his word talking & ſpeaking vnto them: but that Chriſt ſhould be heard priuatly in their houſes talking and ſpeaking vnto them, by the reading of the holy ſcriptures, by catechiſing, by ſinging of Pſalmes, and by prayer; theſe holy duties are by them almoſt euery where neglected. And yet it cannot be ſhewed, that God his religion hath taken any good effect in any towne, and that the people are truly broght to ſound knowledge and right obedience to God and his maieſtie, but where catechiſing is diligently practiſed both by miniſters publikely, and by houſholders priuatly. And, as many Chriſtian parents deſerue commenda-

commendation, for that they be carefull to haue their childrē trained & brought vp in learning, ſinging, and playing vpon inſtruments, and in the knowledge of languages, (which duties euen Papiſts, Atheiſts, yea Pagans and Infidels doe performe aſwell as they:) So on the contrarie, they are worthy blame, for that they doe not ſee their children inſtructed and taught in the grounds and principels of Chriſtian religion by catechiſing, whereby they may both be made the fitter, & more able to worſhip and ſerue God in a right manner, & alſo may vnderſtand with more profit their paſtor when he preacheth. So that of all charges that parents be at in bringing vp their children, that coſt is beſt beſtowed which is ſpent in learning, eſpecially if therewithall they be rightly and faithfully catechiſed. For what is learning without ſound religion? As good not to be learned, as not to haue learning, which is not ſeaſoned with godlineſſe, and true Religion.

A great number of men (the Lord knoweth) do thinke it a very honorable and a goodly thing (as it is indeed) to be called a husband, a father, or a maſter; and yet in truth, do neuer conſider what a great and waighty charge he vndergoeth, whenſoeuer he becommeth a huſband, a father, or a maſter of a familie. Therfore the zeale of Gods glory ought to harden his face, and to be very ſeuere againſt ſuch of his houſhold as be prophane, wicked, deceiptfull perſons, eye-ſeruants, ſuch as feare not God, and will not ſubmit and yeeld themſelues ſubiect to godly orders and holy exerciſes of religion: ſuch he ought not to ſuffer to dwell vnder the roofe of his houſe, or to thruſt their feet vnder his table; yea his eye ought not to ſpare them, if they be vngodly, though they be his children, & might gaine him neuer ſo much by their ſeruice; but either to puniſh and reforme them, or elſe to baniſh them from his houſe, *Pſal.* 101. 1. *&c.* For much better is the roome of ſuch, then their compa-

nie.

nie. And contrariwiſe he ought to make much of them that be faithfull and feare God: and ſo ſhall God be greatly glorified, and his conſcience quieted and diſcharged, *Pſal* 15.4.

Now if it ſhould be demanded (as oftentimes it is) what is the cauſe, that ſo many parents, and maſters, both in city and countrey, do ſo much complaine of the diſobedien e, diſloyalty, vntruſtines, loytering & vnfaithfulneſſe of their children & ſeruants. It may truly be anſwered, that it only cõmeth hereof, becauſe they be ſo careleſſe & negligent in compelling and ſeeing them to ſanctifie and keep holy the Sabboth day, where preaching and catechiſing is vſed, as by the fourth commandement they be charged to doe; & in not examining and catechiſing them at home. *Exod.*20.10. It cannot therfore be, neither is it to be looked for, that either ſubiects, children, or ſeruants will dutifully yeeld and performe their Chriſtian duties towards their prince, parẽts, & maſters, which in equity

and conſcience they are bound to doe, when as they are ignorant and careleſſe, how to giue and performe thoſe duties to God, which are due vnto God. And therefore, if princes, parents, and maſters, be deſirous to haue their ſubiects, children, and ſeruants, diligent and truſtie, obedient & dutifull toward themſelues, then let them firſt be diligent and carefull that their ſubiects, children, and ſeruants may be inſtructed and trained vp vnder their gouernment by catechiſing and often hearing of godly ſermons, that ſo they may rightly obey God, and carefully ſerue him, as he hath commanded in his word; and thus doing, they ſhall not need to doubt, but that then they will be obedient, faithfull, and dutifull ſubiects, children, and ſeruants towards them and theirs. For from hence it came that *Laban* confeſſed that he was bleſſed and enriched for *Iacobs* ſake; and that *Potiphare*, *Pharaohs* chiefe ſteward was alſo bleſſed for *Ioſephs* ſakes & that all that he went about did proſper in his hand; only

becauſe they were ſuch ſeruants as feared God, and had diligent and carefull minds to ſerue him. *Gen.*26,&c.& 39.12.&c.

And ſeeing that the ſcope and drift of this little Treatiſe, is to perſuade all miniſters, ſchoolemaſters, tutors, parents, and houſholders to be carefull, effectually to practiſe that dutie, namely, Catechiſing, which in very deed is one of the moſt neceſſarieſt duties, commaunded from the Lord, and which ought faithfully and diligently to be performed in their ſeuerall callings, and yet generally, for the moſt part, is ſo carelesly neglected & omitted: I haue once againe hereunto added ſome moe reaſons to prooue the neceſsitie of catechiſing, and the benefit that would redound & come by the diligent practiſe hereof, both to the glory of God, and our own commoditie: as alſo that the omitting of this ſo Chriſtian a dutie, is a great decay to the promoting and increaſing of God his Religion throughout our land: and alſo a meanes of the continuance of ſuch groſſe ignorance, Atheiſme,

and vngodlineſſe of life, as yet reigneth euery where, throughout his Maieſties dominions, notwithſtanding, that we haue had the Goſpell preached amongſt vs now more than four and fortie yeares; as alſo that the not performing hereof, is the cauſe of ſo much diſloyaltie, vnfaithfulneſſe and ſtubbornneſſe of ſubiects towards their prince, of children towards their parents, of ſchollers and ſeruants towards their maſters, &c.

Is it not a thing greatly to be pitied, that toyes and trifles, as ſquare caps, tippets, and trunke gownes, &c. ſhould be ſo much vrged vpon Miniſters, and that ſo profitable and Chriſtian a dutie euery where, almoſt not to be regarded; being ſo carefully commaunded to be vſed and practiſed, both by the booke of common prayer, and by the booke of Canons publiſhed 1571, as alſo by the high Commiſſioners 1576?

What is this els, but to ſtraine at a gnat, & ſwallow a camell? to tyth mint, and anniſe, and cummin, and to leaue the

the weightier matters of the law vnperformed? *Matth.* 23.23.24. Wherefore it is much to be wished, that it would please the godly gouernors of this land, to read this little booke, and then to deuise how either by this, or by some other better meanes, there may be diligent, effectuall, and generall catechising of the inhabitants throughout euery parish in this land. Which vndoubtedly, vntill it be brought to passe, what means soeuer els be vsed to make the people dutifull and obedient to God and their prince, they will neuer without this be effectual, to any good purpose. For assuredly if this be done, it will be a meanes to make this land within short time (if it were vsed as it should be) stronger against all our enemies domesticall and forrain, and in more safetie euery way, than all the strength and policies otherwise in the world, without it, can euer bring to passe.

Touching the booke it selfe, I confesse, that it is plain and homely, and not garnished with eloquence, not full of great

great cunning, nor beautified with flowers of mans wisdome, neither yet doth it discourse or treat of high or dark things, neither is it stuffed with subtile questions and arguments, nor yet endited with rhetoricall and eloquent stile, as those commonly be which are propounded and set forth to the world, rather for boasting and vaine-glorie sake, than for any desire to edifie, and to doe others good. But yet this I may truly & boldly say to the commendation hereof, that which I my selfe by experience and practise haue found, that it brought great profit to the increase of knowledge and godlinesse to the people where I dwelt: besides the testimonie & report of some men famous in our Church both for learning and godlinesse, who likewise by the practise hereof, haue confessed, that it hath & will greatly further knowledge and godlinesse, and much benefit Gods Church, where it shall be carefully and faithfully vsed, &c.

Although

A methode for catechising.

ALthough it be (I confesse) a very difficult & hard thing to prescribe and set down a perfect and direct forme to be vsed in catechising, both by the Minister publickly, as also by housholders, tutors, and schoolemasters priuately (considering the great variety vsed euery where;) yet notwithstanding I am bold (according to my poore talent) and partly by the experience and practise that I haue seene and obserued in some Ministers, that haue ioyned catechising with their preaching) here in few words to shew my simple aduice in this behalfe, because there is not only in euery thing, but one excellencie or bestnesse, but also in the manner of euery thing.

First, the Minister must let his parishioners learne by heart some briefe Catechisme, of the quantitie of halfe a sheet of paper (especially the eldest folkes, and also the youngest sort, who are not yet capable and able to conceiue and learne by heart a larger Catechism) and the rest of his parishioners, who (after they haue lear-

learned this litle Catechiſme) then afterward to get them to learne ſome other godly Catechiſme (of the quantitie of two or three ſheets of paper) wherin the principles of Chriſtian religion are more largely and fully handled. And as they ſhall learne to anſwer readily to the queſtions without booke, ſo he muſt ſpend ſome time euery Saboth day (at the leaſt) in the afternoon, in expounding publickly the ſaid queſtions and anſwers; taking ſome fit place or places of Scripture to intreat vpon, for the opening and explaning thereof, and for the better inſtruction and edification of his hearers.

Or rather thus (if it ſhall be thought more warrantable by the word of God, and by the iudgement of the godly learned) firſt to make choice of a place of Scripture, wherein is contained a principle of Religion, and when he hath diſcourſed and handled the doctrines and queſtions therein, then to aske ſome of his hearers the point & queſtions, which are ſpecially intreated off in that text, &

ſo

ſo orderly from time to time to goe through the chiefe points of Chriſtian religion.

And to the end that the ignorant and vnlearneder ſort of his pariſhioners may the better attaine to the ſpeedier learning of their Catechiſme, it ſhall be conuenient that the miniſter doe aske his people one after another, one and the ſame queſtion, that ſo by often hearing of it, they may the more eaſily cõceiue it by heart. But if his congregation be great, then it will be conuenient, that he deuide his pariſh into ſundry parts, & ſo by courſe orderly to appoint all thoſe families, both old and yong to bee at the Church at an ordenarie houre euery Sabboth day (at leaſt) in the afternoone, and then to examine them particularly, ſo farre as they can ſay of their Catechiſme, which being done, then to go to his exerciſe of expounding the queſtions, as followeth to be handled that day. And before he ſhall begin to explaine the ſame, it will not be vnprofitable, that he do appoint

ſome

ſome one or two boyes euery exerciſe day to recite ſo much, & ſo farre of their Catechiſme, as they haue alreadie learned, when all the people are come together; and alſo ſometimes, to appoſe them in the commandements, articles, and the Lords prayer, as by asking them ſuddenly out of order, which is the ſixth the tenth, the fourth Commandement, and what they learne out of them, &c. And ſo alſo backewards and forwards in the queſtions, of the twelue articles, and Sacraments, and Lords prayer, &c. And after to proceed & come to the point or points to be handled by courſe that day, & therewithall to demand of one of the boyes a place or two out of the canonicall ſcriptures, for proofe of the principle & point that day to be delt in (if it be not either one of the ten cõmandements, or one of the ſix petitions of the Lords praier, &c. If the miniſter ſhall be diligent in practiſing of this briefe order (no doubt) but God ſhall greatly bee glorified, his people profited, & his duty diſcharged.

Now

Now touching the order to be obſerued by houſholders, this (in my opinion) is beſt. Let him appoint ſome conuenient time (eſpecially on the Sabboth day) either before euening prayer, or after, and alſo at ſome other times, on ſome one or two of the working daies, as he ſhal find beſt and fitteſt leiſure, that his whole family may come together (al vaine excuſes ſet apart) and then he himſelfe (or elſe ſome other more fit and better able to doe it than himſelfe) and before they begin, either to conceiue or read ſome prayer, or els all reuerently together to ſing a Pſalme, or ſome part of one: which being done, then to take ſome Catechiſme, and to examine euery one particularly of it, ſo much as they haue learned by heart, and then the maiſter to turne to the quotations of Scripture, and ſo to read and recite the ſame, ſeruing for the proofe of the queſtion, at that time to be examined in, &c.

It will be alſo very neceſſary and profitable, that the maſter of the familie doe

examine

examine his children and ſeruants, what they haue learned and brought away of the Sermons, heard that day by their miniſter. This being done, let the maſter (or ſome for him) either conceiue or read ſome godly praier, or els al together ſing a Pſalme. And before they depart, it ſhall be very requiſit, that the maſter do aſsign & point to euery one of his familie, how much and how far they ſhall prouide to learne againſt their next meeting, &c.

Thus doing and continuing, ſo many houſholders, ſchoolemaſters, and tutors, as it ſhall pleaſe God to put in practiſe this ſhort direction (together with other ſuch Chriſtian duties, as be here mentioned in this booke) ſhall (I am aſſured) not onely by this their good example bring great good to God his Church, but alſo God ſhal hereby be much glorified, their families greatly edified & profited, their conſciences exceedingly comforted, and their duties diſcharged. Which the Lord for his Chriſts ſake graunt. Amen.

Certaine reaſons and Chriſtian perſuaſions, as well to mooue and excite all Paſtors and Miniſters, all Parents and Houſholders, as alſo all Tutors and Schoolemaſters, to be diligent to Catechiſe and teach their pariſhioners, children and families, their puples and ſchollers, ſome Catechiſme, containing the principles and grounds of Chriſt his Religion: as alſo to perſuade all pariſhioners and families, puples and ſchollers, to endeauor and to bee willing to learne the ſame.

Conſidering the great ignorance and clouds of darkeneſſe (more than the darkneſſe of Egipt) wherewith the people yet in moſt pariſhes be couered, and ſo ouerwhelmed, that the light of the Goſpell of the glorie of Chriſt (which is the image of *Exo.* 10.22. *Wiſd.* 17.2.

God) doth hardly and not at all shine in their vnbeleeuing hearts: I haue therfore (according to the measure of my poore talent) here gathered some reasons and arguments, to proue, that all ministers ought to catechise their parishioners publickely: and that parents, housholders, tutors, and schoolemasters are bound to doe it priuatly to their children, seruants, puples, and schollers, and also that all men and women of all estates and degrees (which haue not alreadie conceiued in heart the grounds of Christian religion) ought of bounden dutie to learne the Catechisme, & to yeeld a reason of their faith vnto their ministers, &c. So that by the means and helpe hereof, they may both be readier and the more diligent hereafter to performe the same, and also that they may hereby (if they attentiuely marke what shall be said hereof) be the better furnished and prouided to answere all such as be enemies and hinderers of the same, &c.

The points handled herein.

The scope and drift of this little Treatise (Christian Reader) is, not onely to persuade euery Minister to be carefull and diligent publickely and particularly to cate-

chise

chiſe his pariſhioners, old and young, and to examine them in the principles and grounds of Chriſtian Religion, in ſuch order and forme of a Catechiſme, as ſhall by his excellent Maieſtie and the godly learned be thought and iudged moſt profitable for the people to learne: but alſo hereby all parents and houſholders, as alſo all tutors and ſchoolemaſters are likewiſe exhorted to be both carefull and diligent to water that in their ſeuerall houſholds and charges, which the Miniſters ſhal publickly plant at the Church (as by the word of God they are aſſuredly enioyned and required) otherwiſe, the Miniſters pains and trauell herein will not be ſo fruitfull and effectuall, as (by performing hereof) it might be.

And further, all pariſhioners, puples, children, ſchollers, and ſeruants, are likewiſe hereby exhorted to ſubmit and yeeld themſelues to bee catechiſed, examined, and inſtructed in the principles of religion by their paſtors, parents, tutors, maiſters, and ſchoolmaiſters. This being done, there follow ſome inconueniences, which ariſe for want of practiſe hereof, with certaine

Who are to be catechiſed.

obiections which are answered.

What a Catechisme is. But for the better vnderstanding hereof, the carefull Reader is to obserue and vnderstand, that by a Catechisme is here meant a briefe doctrin framed for youth & the ruder sort, containing in it the summe of the doctrine of the Law and Gospell, or of Christian Religion, which being deliuered, is required againe at the hands of the auditors. Genes. 17. 1. & 22, 28. Heb. 6. 1. Examples whereof (God bee thanked) there are abroad in print amongst vs in England good store: in which plentie, God hath so prouided for vs, that whether we desire to haue the first and necessarie principles of our Christian religion, set downe in few words, or in many: or whether we be desirous to heare the selfesame iudgement of diuerse men vpon one matter, yet in diuerse words, and after diuerse manners expressed, we may herein be satisfied. Now, to catechise, signifieth properly to teach, to traine, or instruct by word of mouth, so as the doctrine, and things giuen out, may be required againe of the learners, or more briefely thus: It is an instruction especially of the ignorant

What Catechising is

in

in the grounds of Religion.

Now for as much as all Christians be expressly warned by S. *Peter* to be in a readines to yeeld an account of their faith boldly (& yet with a meeke spirit, and full of godly reuerence) to all those that demaund a reason of the same: so then it appeareth by this, that the dutie of a true Christian is to haue readie in heart and mind some briefe resolution, and some of the principall points of Christs religion, and principall reasons, whereby he may (in his place and calling) on the one part repell and withstand the enemies of the truth, and be readie to communicate his spirituall riches and knowledge to all men. For we say, that he is not a right Christian, who knoweth not what he beleeueth, nor why and wherefore he beleeueth it. *1. Pet. 3. 15.*

And as the Scripture in many places chargeth the Pastors and Ministers to feed their flockes with the word of God, the onely nourishment of their soules: so the same flockes on their parts must vnderstand and learne that which they teach them, to be edified and comforted therby. For faith standeth not in ignorance, but in *Iere. 23. 1, 2. Ezech. 34. 3. Ioh. 21. 15, 16. Act. 20. 28. 1. Pet. 5. 2.*

knowledge, and that not onely of God, but also of the will of God; so that the kingdome of God is not a kingdome of ignorance, but of faith, and consequently of knowledge, considering that a man cannot beleeue that which he knoweth not: for who can say, that he hath faith in Christ, when he knoweth not Christ? So that where faith is not, there is no Christianitie, no life, no saluation: and if no saluation, then no Christ, no God: for God is not the God of the dead, but of the liuing: and liue without faith we cannot, and to haue faith ordinarily without preaching and catechising is vnpossible.

Mat. 6. 10. *Luk.* 11. 2. And doe we not daily pray as we are taught, *Thy kingdome come*? Now if we speak not like to Parrats and Popiniayes in words without vnderstanding, then this is our meaning: Let thy spirit, O Lord, beare rule in our hearts, and the knowledge of thy word lighten the eyes of our minds. And what doe we else (I pray you) but dallie with the Lord, if we pray still for knowledge, and yet sleepe and lie drowned in the deepe gulfe of ignorance? Doth not the Apostle also exhort vs, that wee should

should goe still forward, and increase in the knowledge of God, and to be grounded and rooted in the faith, and not to be like to truants, alwaies sticking at one lesson, as those women did, whom he reporteth to be euer learning, and neuer able to come to the knowledge of the truth? If *Paule* so seuerely condemneth them, which alway learning, yet neuer come to the knowledge of truth; how much more grieuous reproch doe they deserue, that of purpose studie to know nothing? And therefore, as the state of those people is most miserable, which remaine in ignorance of the truth, euen as it were in a palpable and thicke darkenesse: so much more perillous and dangerous is the state and condition of those that hate and flie the light of the truth. And although both are greatly to be lamented, yet it is better to haue to do with those people which are ignorant, and yet willing to learne, then with them which are delighted with their blindnesse and ignorance: because it is a great deale more tollerable to be ignorant than not to be willing to learne. For such people must needs erre in their hearts, and

Col. 1. 16. & 2. 7.

2. *Tim.* 3. 7.

Psal. 95. 10.

Esa.59.10. be clothed with darkeneſſe, and grope for their way, as at midnight, which knew nothing of ſaluation. And yet S. *Iohn* ſayth, Iohn.17.3. That this is life euerlaſting, to know God, and him whom he hath ſent, Ieſus Chriſt. Esa.1.3.4.& 5.13. And the Prophet *Eſay* reproueth the people, who by reaſon of their ignorance, and Pro.1.28,29. lacke of vnderſtanding, were become worſe than the Oxe and the Aſſe. And *Dauid* exhorteth Chriſtians, that they ſhould Pſal.33.9. not be like horſes and mules, which haue no vnderſtanding. And our Sauiour Chriſt Mat. 22.29. plainely ſaith; That this is the cauſe why men are deceiued, becauſe they know not the Scriptures: and for that they haue Joh.2.19.& 12.35. more delight in darkeneſſe then in light: and that if the blind lead the blind, they Mat.15.11. ſhall both fall into the ditch and pit of perdition.

It will ſerue no man to any purpoſe, to alleadge ignorance for his excuſe before God: for our Sauiour Chriſt ſaith, The ſer- Luk.12.47.48 uant that knew his maiſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with manie ſtripes: but he that knew it not, and yet did commit things worthie of ſtripes, ſhall

be

be beaten with few stripes. The Apostle also saith, as many as haue sinned without the law, shall perish also without the law. *Rom. 2. 12.*

And againe he saith: It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, rest and deliuerance with vs, when the Lord Iesus shall shew himselfe from heauen with his mightie Angels, in flaming fire, rendering vengeance vnto them that doe not know God, and which obey not vnto the Gospell of our Lord Iesus Christ, which shall be punished with euerlasting destruction. *2. Thes. 1, 6, 7, 8, 9.*

By this then that hath beene said, it doth manifestly appeare, what shall be the end of those that die without faith, although they be ignorant: for their ignorance cannot serue them for a cloake or couering, to absolue and set them free from the iudgement of God. *Leuit. 42.*

Moreouer, euen the heathen men doe confesse, that it is shame for a man to bee ignorant in that which euery man ought to know. Yea, he may be thought to be a brute beast among men, that knoweth not that he ought to know, and he that knoweth *Arist. Rhet. lib. 3.*

eth no more than he hath need of, is a man among brute beasts: But he that knoweth all that may be knowne, is as a god among men.

Yet an infinit number which carry the name of Christians, are and will be ignorant, and yet neither confesse it, nor be ashamed of it at all, but rather rest and remaine still in blindnesse and ignorance, as it were in a most sure safetie and defence, not vsing or seeking any ordinarie meanes to come out of it.

The heathen man gloried and bragged that he waxed old with learning. Therefore such as professe themselues to bee Christians, be thrice miserable, if they shall wax old with profiting nothing, whose faith ought to increase and goe forward by all degrees of ages, till it grow vp to a perfect man in Christ Iesus. *Ephe.* 4. 13.

In mans law we say, *Ignorantia iuris non excusat*, &c. The ignorance of the law excuseth no man, and bring reason for it, saying that euery man ought to learne the lawes of his countrey, so farre as they concerne him, and if hee doe not, it is his owne default.

Now

Now in Gods law it is a common thing with moſt men to be ignorant, & to abide (as the Scripture ſaith) in darkneſſe, wherby is ſignified blindneſſe of mind, and want of ſpirituall light, and knowledge in Chriſt; and yet they thinke to eſcape, yea, though their ignorance be altogether wilfull. But herein (alas) they greatly deceiue themſelues.

Eſa.6.9.10. & 29.10.18. & 33.3. Mat.4.16. Luk.1.79. Iohn.8.12.& 12.48. Act.26.18. Col.1.13. 1.Theſ.5,4, 1.Pet 2.9. 1.Ioh. 2.8.9.

The Miniſter is boūd to catechiſe in two reſpects.

The Miniſter he is to performe this dutie in two reſpects. Firſt, as he is a houſholder, and a priuat perſon, to catechiſe his familie. Secondly, as he is a Miniſter, and ſo a publicke perſon, to catechiſe his pariſhioners. Touching the firſt, the Apoſtle requireth, that euery faithfull miniſter, *1.Tim.3, 4,5,11,12. Tit.1.6.* be ſuch a one as is qualified with theſe duties amongſt others, namely, that he can rule his owne houſe honeſtly; hauing children vnder his obedience with all honeſtie. For if any cannot rule his owne houſe, how ſhall he care for the Church of God? Likewiſe his wife muſt be honeſt, no euill ſpeaker, but ſober and faithfull in all things, yea, ſuch a one (ſaith the Apoſtle) he ought to be, as can rule his children well, being faithfull children,

dren, neither are disobedient, and can rule his own household. But this cannot be performed and brought to passe, without hee doe carefully catechise them, in teaching them the principles of Christian Religion. The neglect of this dutie in those Ministers that be preachers, is in very deed the cause why their preaching taketh so little effect amongst their parishioners, in that they see so little mortification of life, so little godlinesse in their wiues, children, and familie; so much misbehauiour in word and deed, and see them so irreligious in mispending the Sabboth, in vanities, and vngodly exercises: which bringeth not onely a slaunder to their profession, but also is cause of great offence to their people. For as for idle shepheards and reading Ministers, as they cannot performe this dutie publickly, so they generally for the most part leaue it vnperformed priuatly, as may appeare by the palpable ignorance and vngodlinesse, that too manifestly is to be seene in their wiues, children, and seruants, whom I leaue to answere for this default to the Lord, seeing that the most of them, as in respect of their ignorance,

had

had need to be catechised themselues. And yet of both, the preaching Minister, if he liue not orderly and christianly, according to his profession, is more hurtful. For when the dumbe Minister either committeth any notorious sinne, liueth licentiously, or tollerateth any superstition: yet the people doe not take so great offence by it, as when he that is a preacher, doth the same, because they thinke that he is learned, and therefore suppose, that he would neither doe nor allow any thing that is euill or superstitious, and so his sinne is the greater. For woe be to the man by whom the offence commeth, *Matth.* 18. 6. 7. To him that knoweth how to doe well, and doth it not, to him it is sinne, *Iam.* 4. 17. Thou therefore (saith the Apostle) which teachest another, teachest thou not thy selfe? thou that preachest, a man should not steale, doest thou steale? &c. *Rom.* 2. 21, 22. For we find by experience, that examples perswade more than words.

Now for the second respect, namely, that euery Minister is by dutie bound to catechise and examine his parishioners, is not onely sufficiently prooued by gene-

rall,

rall, but also by particular reasons, as more plainly shall appeare in the discourse hereof: besides that, he is straightly charged and enioined thereunto by the laws of this land. But there be some Ministers that are much deceiued in this behalfe, namely, in that they think they haue sufficiently herein discharged their dutie, when they haue heard the children recite by heart some forme of a Catichisme, without any further instruction: whereas to catechise, is first, in apt words to teach one to conceiue, & then distinctly to expresse and repeat the first principles of Christian religion: secondly, by explaning of them, to cause him sensibly to vnderstand them: and lastly, by some fit place or places of Scripture to make him able to confirme them.

What Catechising is

And there is one inconuenience that ariseth in this behalfe, namely that whereas such ministers as doe orderly in some measure, vse Catechising in their seuerall charges (which alas are but few,) yet by reason that one minister teacheth and followeth one forme of Catechisme, and another another, the seruants and yonger sort that are not of the ripest capacitie hauing

uing alreadie learned one forme of a Catechisme, or made some entrance into it, when they remoue into another parish to dwell, and there come to learne another, they commonly loose that which they had learned before, and so are now (as it were) to begin anew, as if he had not bin taught at all before, which breedeth in them a dislike and loathing. And therfore if it might please his Maiestie and those that be in authoritie vnder him, to establish some order, by the aduise of some godly learned ministers, that there might be two Catechismes appointed and agreed vpon to be specially vsed in euery parish publikely by the minister, the one somewhat short and pithie for the aged and vnlearned sort, whose memories and capacities are weak and crasie, and are not able to learne by heart more large discourses; the other more ample and large, for those that be of quicke capacitie, memorie, and conceit: and so (in my opinion) this inconuenience would easily be remedied, and these two Catechismes be made more familiar to the learners.

And that parents and householders are likewise bound in dutie to Catechise, and dili-

That parēts & houſholders ought to teach & catechiſe their children and ſeruants.

diligently to inſtruct their children and ſeruants, is alſo plainely prooued in this treatiſe, both by precepts and examples. The omitting whereof is the onely cauſe that the great paines and diligence taken by godly miniſters in preaching and Catechiſing, is ſo fruitleſſe; and that there is ſo little profiting in godlineſſe and amendment of life, as is found by experience in many places; and that becauſe that is not watered and farthered at home by the parents and houſholders, which is by the miniſters publikely planted amongſt them in the congregation. Euery Chriſtian houſholder well knoweth that it is not inough for him to haue a care to liue godly and religiouſly himſelfe, but alſo that he ought to ſee his whole familie to doe the ſame; and therefore hee is not content himſelfe alone, to liue in the feare of God, and rightly to ſerue and worſhip him, but his earneſt deſire is, to haue his familie alſo to doe the like: he iudgeth it his dutie, as he himſelfe is religious, ſo to frame and make holy vnto God, all thoſe that hee hath charge of: hee would not himſelfe alone walke in the wayes of the Lord, and

ſuffer

suffer his seruants belonging to him, to do what they list, to run (as we say) at randon, to be at their owne libertie, and liue as strangers from God, but is carefull to make them partakers of that knowledge, which he himselfe hath learned, which although it be a matter of great paine, and subiect to derision (in this prophane age of ours) especially seeing this dutie is in a maner so generally neglected and contemned: yet neuertheleſſe, a godly houſholder is not ignorant, that it is much better to please God than men, and that the ignorance of his familie shall be laid to his charge in the day of his reckoning, if through his negligence and careleſneſſe to catechiſe them, they fall into ignorance sinne and vngodlineſſe. Therefore not regarding the taunts and scornes of godleſſe men, he endeuoureth himselfe to walke vprightly in the discharge of his dutie, and faithfully and painfully teacheth his whole familie to serue and feare the Lord, that so in the end he may reape the fruit of his labours, namely, the testimonie of a good conscience, the increaſe of godly knowledge, in his whole houſhold, in the true

feare of the Lord (God in mercie bountifully bleſsing his Chriſtian and godly trauell.) So that it is not ynough for any man to be deuout and religious, and to feare God himſelfe, vnleſſe he alſo faithfully and diligently labour to make all his houſhold godly and religious too; which cannot be done without ſome paine and trauell, in diligent inſtructing them in the word of the Lord, and in the principles of Chriſtian Religion: which dutie as it ought of all houſholders, without any exception to be performed, ſo is it almoſt of all without exception neglected, to the high diſpleaſure of the Almightie God, who hath ſtraightly and expreſly commaunded it, and alſo to the great ſhame of all ſuch as haue ſo careleſly forſlowed it.

Seeing then, that of neceſsitie euery miniſter and houſholder, of what condition ſoeuer, are by commaundement from the Lord charged to catechiſe, and teach them of whom they haue charge of (as in the diſcourſe of this little booke is ſufficiently prooued:) who is he that can challenge to himſelfe freedome, from the performance of this, both ſo godly and neceſ-

ſarie

farie a dutie? But (alas for griefe) where is that man, what is his name, or where is his dwelling, of whom we may say, I know he is painefull in instructing his children and household in the instruction and information of the lord?

Is it any maruell, if parents and masters many times find small obedience and lesse faithfulnesse at the hands of their children and seruants, seeing they omit the performance of this so Christian a dutie towards them, enioyned them of the Lord? For so doth God often leaue manifest tokens of his wrath, in punishing disobedience with disobedience.

How canst thou, whatsoeuer thou art, looke to haue thy familie faithfull vnto thee, when thou thy selfe art faithlesse vnto God? Doest thou maruell, that thy children and seruants feare not thee, when as thou fearest not the Lord? Wilt thou stiffely maintaine thine authoritie ouer those vnder thy charge, and thy selfe yeeld no obedience vnto the authoritie of thy Creator?

Thinkest thou much, that thy wife, thy children, and seruauts, shew themselues

not so obedient vnto thee, as in conscience they ought? And canst thou not see how thy selfe art a traitor and rebell vnto God, without al eare or regard, breaking his statutes, and without any pricke or remorse of conscience neglecting and contemning his commaundements? How shall those vnder thy charge performe their duty vnto thee, if thou performe no dutie vnto God? Nay, how rather shall they first learn to feare God, and then next truly serue thee, without instruction in the word of the Lord? Is it not expresly set downe in the Psalme, how God establisheth a testimonie in *Iacob*, and ordained a law in Israel, which he commaunded our fathers, that they should teach their children? VVe see therefore, that it greatly concerneth housholders to be very well exercised and practised in the holy Scriptures. For how can it be possible, that one should teach another the thing that he himselfe is ignorant in? The father cannot teach his sonne that which he himselfe knoweth not. The master cannot instruct his seruants in the word of God, which he neuer readeth. The husband (as *Paule* commandeth

*Psal.*78,5,6. *Deut.*4.9. & 6,7, & 17,19

1. *Cor.*14.35.

deth he should) cannot teach his wife, himselfe being rude and ignorant? The prince cannot declare vnto his subiects the will of the Lord, the which himselfe hath not learned out of the word: all these notwithstanding, being (aswe haue heard) charged from the Lord with this dutie, it doth hereof necessarily follow, that fathers, maisters, husbands, yea the prince himselfe, ought diligently to exercise thē-selues in the reading of the word of God, that so they may euery one seuerally teach it to them of their charge, that they out of it may learne to feare the Lord. For it cannot be, that either the prince of his subiects, or the father of his children, or the husband of his wife, or the maister of his seruants, should hope for that subiection, that obedience, that reuerence, that faithfulnesse, which they of right ought to haue, and the other of dutie or bound to performe, vnlesse they labour to teach them the feare of the Lord by catechising.

Psal. 2.10,11, 12, *Deu.*17.18,19 *Iosu.*1.8.

Oh that parents & housholders would bestow that time in catechising (or see it done) which in many houses is lewdly

ſpent in dicing, carding, and tabling, and other vanities. Let them remember, that if it be true, (as it is moſt true) that they must giue account at the day of iudgement of euery idle word that they ſhall ſpeake or ſuffer to be ſpoken; much more for ſuffering and tollerating of idle, prophane, and fruitleſſe workes.

Mat.12.39.

If Chriſtian parents and houſholders ſhould performe no further dutie to their children and ſeruants, than to prouide for them meat, drinke, and apparrell, and paying them their wages; then Papiſts, Atheiſts, yea Turkes and Infidels, doe yeeld this dutie as well as they. And bee they carefull, that their horſes and bullockes ſhould haue prouender and fodder ſufficient, to the end, that they may haue their labour in lieu and recompence thereof: then what a ſhame is it for a Chriſtian man to haue no more care and regard ouer his children and ſeruants, than he hath ouer his dumbe beaſts?

Oh what a happie and comfortable thing ſhall this be to the ſoule and conſcience of ſuch an houſholder, as when hee hath beene ſo diligent and carefull in the

training

training and bringing vp of his children and seruants in the obedience and wayes of the Lord, that he may rightly deserue to haue this worthie report and commendation giuen vnto him from the mouth and penne of the godly, That he hath a Church in his house, that is, a companie of sound and faithfull Christians, and such as feare God indeed: as the like report was giuen by the Apostle to those godly housekeepers *Aquilla*, and *Priscilla* his wife, as also to *Philemon*. But (alas for griefe) such houses as that for Christian exercises of Gods word, of thanksgiuing, and of prayer, ought to be as little Churches and Sanctuaries, dedicate to the honour of God, are in many places like to the tents of the wicked; for they are in a manner wholly without either prayer, reading, or speaking of Gods word in their houses at all. And albeit that they hauing free libertie in our owne countrey, with so great a largesse of God his blessings bestowed vpon vs, yet many are silent of Gods praises, as they which hung vp their harpes in the day of their captiuitie. They seldome or neuer offer vp in their houses the dayly offering of

Rom. 16.5. *1. Cor.* 16.19. *Phile.* 2. *Col.* 4.15. *Psa.* 137.1,2.

morning and euening prayer vnto God. Their whole families regard little the duties of that calling which the Lord hath called them vnto. And as for the publick estate, the greatest part of our Churches (a lamentable thing to remember) are yet without a preaching ministerie, and that after so many and so happie yeares of enioying all good meanes, whereby long agoe we might all haue beene prouided of such as were able to teach and preach, too many of these are fallen in loue with worldly honours and commodities, and seeke rather the gaine of their liuings, than the saluation of their people, rather themselues, than the things that belong to the kingdome of Christ Iesus.

It may be also, that a man faithfully labouring to bring vp his familie in the knowledge of the Lord, shall haue notwithstanding vngodly and disobedient children, wife, or seruants: for *Adam* had *Cain*, *Noah* had *Ham*, *Abraham* had *Ismaell*, *Isaack* had *Esau*, *Iacob* had of his sonnes that would haue first slaine (but afterward altered their purpose, and sold) *Ioseph*, *Helie* had *Hophine* and *Phinehas*, *Samuell* his sonnes were

Gen. 4,3. & 9.22. & 16, 12,15. & 25, 23. &c. & 37. 23.

1. *Sam* 2.31 & 3.13. & 4.17

1. *Sam*, 8.3.

were vniuſt Iudges ouer the people : *Iob his wife bid her husband curſe God and die* : *Dauid* his owne ſonne *Abſalon* rebelled againſt him, and *Iudas* for money betraied his maſter Chriſt ; *Eliſha* had *Gehezi*, a lying and a couetous ſeruant : ſo alſo *Philemon* had *Oneſimus*, a vacabond and theeuiſh ſeruant. Yet for all this, muſt not we let paſſe this dutie of teaching our houſholds, but beſides inſtructing, vſe alſo correcting, where ſinnes be committed, or elſe we ſhall be guiltie of thoſe ſinnes, which we let paſſe vncorrected in thoſe that are vnder our gouernment, whether we be priuat perſons or magiſtrats. Therefore I exhort in the Lord all parents and houſholders to bring vp their children and familie, ſo as they either by ſome good tokens may ſee them the children of God, and heires of the couenant, or at leaſt be comforted in their owne conſciences, if their children or ſeruants, for ſome cauſe vnknowne, refuſe their inſtruction; in that to their abilitie they haue vſed all good meanes to bring them vp well, and offered them to God. And if parents and maiſters haue cauſe to be grieued, when thus

Iob.2.9. *2.Sam.17.21* *Iohn.18.2.* *2.King.5.20. &c.* *Phile.8.*

trauel-

trauelling in good education, bringing vp, and catechiſing, they cannot yet ſee good fruits in their children and ſeruants: how much more cauſe of griefe and heauineſſe may they haue, when they haue vſed no labour at all either by themſelues, or others for them, to bring them vp in the feare of the Lord. And yet many will be grieued for the one, that will not grieue for the other: wherefore let vs learne, if we will conuey God his bleſsings vnto our poſteritie, let vs doe the dutie belonging thereunto, let vs, if we be loath to conuey God his iudgements vpon our children, carefully auoid and ſhun the meanes vnto it: and ſurely, as it is a bleſſed and a happie thing in the houre of death, with *Simeon*, to depart in peace, leauing our wiues, children, and ſeruants, members of Chriſt, ſpouſes to Chriſt, children to God, and ſeruants vnto the Lord: ſo in death, no one thing will be more grieuous and loathſome vnto a man, than (the Lord hauing giuen him the charge of ſo manie ſoules to bee furthered and helped to ſaluation) that his own tormented conſcience ſhall preſſe him, who in as much

much as he could, he hath holpen and furthered them forward to their damnation, and ſo, which is more fearefull and grieuous, he ſhall haue them ſpewing and foaming out on his face continuall curſes in hell, accuſing him for euer to be a murtherer of their ſoules, and a cut-throat of their ſaluation.

And further, to the end that knowledge might abound in all ages, the Lord our God hath ſet downe a law (which ſhall neuer be repealed) whereby he teacheth all fathers, that it is not ſufficient for them to know how to ſerue and worſhip him truly themſelues, but alſo to inſtruct and teach other, eſpecially, their children and family. Becauſe euery houſeholder is both a king, a Prophet, and a miniſter ouer his houſe and familie: a King, by gouernement to keepe in awe: a Prophet and a Miniſter, by inſtruction to teach: who may ſo much the eaſier, and with leſſe daunger, teach and correct his familie, as it is eaſier and leſſe daungerous to deale with a priuate familie, than with a whole realme: and therefore the greater puniſhment ſhall ſuch a one receiue,

Deut. 6. 6. 7. 20, & 4, 9. 10, & 11, 18, 19. *Exo.* 12. 26, 27, & 13. 8. 9. *Ioſu.* 4. 6. 22. *Gene.* 18. 19. *Ioel.* 1. 3. *Pſ.* 78. 5, 6, 7. *Pro.* 22. 6.

receiue, who omitteth his dutie herein. For what man can bring vp his children and houſhold in the doctrine, nurture, and information of the Lord, and knoweth none of this himſelfe? Or how will he haue his child follow that, which he himſelfe hateth? It cannot bee, that ſuch grapes ſhould be gathered of ſuch thorns, nor ſuch figs of theſe thiſtles: but (alas) how farre from this are a great number in theſe dayes: yea, ſuch as will bee called Chriſtians, and neither can nor will teach their children and ſeruants themſelues, nor yet procure them to be inſtructed by any other, no nor to come thither, where by order they are appointed to be taught the principles of Chriſtian faith, I meane the catechiſme: vndoubtedly it muſt needs be thought, that they haue ſmall feare of God, little feeling of the myſterie of our redemption in Chriſt, nor regard of the good eſtate of their houſhold, or of the ſaluation of their owne ſoules.

Eph.6.4.

Matth.7.16. Luk 6.44.

It is alſo the dutie of tutors and ſchoolemaſters to catechiſe their puples and ſcholers.

And as this dutie of catechiſing is required of Miniſters towards their pariſhioners publickly, and of fathers and houſholders to their children and ſeruants priuately,

priuatly: so also it chiefly concerneth tutors and schoolemasters to instruct their puples and schollers in the grounds and principles of Christian religion: for among all the diseases that these our dayes and times are grieuously and dangerously infected withall, there is none more general and common than this; that the most part of tutors and schoolmasters (as also fathers and housholders) thinke it no part of their dutie to meddle with catechising and instructing their charge and those that are vnder them, in the word of the Lord, and principles of Christian religion; whereas without the feare of the Lord there is no wisdome, neither is it possible for youth to goe well forward in vertue and good maners (things as necessarie as learning, and yet without these is but a ring of gold in a swines snout) if they be not trained vp in the knowledge of Gods word. For most true is that golden saying of the Psalmist. VVherewithall shall a yong man redresse his way? in taking heed thereto according to thy word. Hereby all tutors and schoolmasters may learne, that there is no other meanes to haue youth profit in vertue and *Psal.* 119.9.

godli-

godlineſſe, but by taking heed to the word of the Lord. And what parent is he, that ſetteth his ſonne to ſchoole, but that he would haue him as well godly, as learned, as well a vertuous child, as a toward ſcholler, as well inſtructed vnto ſaluation, as furthered in prophane learning. For if there be any that haue other ends in putting their children to ſchoole (theſe being contemned) your ſchooles were better to be without them, than encombered with them. From whence come the generall complaints of the vngraciouſneſſe and vnhappineſſe of ſcholers, but from this, that you ſeldome or neuer teach them their duties out of the booke of God? Some thinke ouermuch gentleneſſe to be the way, and others continuall and tyrannicall ſcourging and whipping, to be the way; whereas in truth both ſorts are farre and wide out of the way: For the one with too much lenitie, encourageth them to a leaud licentiouſneſſe and looſeneſſe of manners; the others thinking by cruell and butcherly beating to win reformation, whereby is engendred in them ſuch a miſlike and

loathing

loathing of learning, that they abhorre with as deadly hatred the ſchoole-houſe, as we doe thoſe things which are moſt loathſome and noiſome vnto vs. Gentleneſſe is to be liked of, if it be ſuch, as by it manners be not corrupted and ſpoyled: and on the other ſide, reaſonable correction is commendable, ſo as it be vſed, as the laſt remedie, that is, when no other meanes will ſerue. But the firſt, the beſt, and the chiefeſt way is, to begin with teaching them the feare of the Lord; for that is as *Salomon* ſaith, the beginning of wiſdom. *Pro.1.7. & 9,10* And as our Sauiour ſaith, Seeke ye firſt the kingdome of God, and his righteouſneſſe, and ſo doing, no doubt the Lord will much better bleſſe your labours. Although your ſchollers be young, yet if the grounds and principles of religion be often heard, and made familiar vnto them by continual beating into their heads, they will (no doubt) profit in vertue & godlines. VVhat though it enter into them but ſoftly, yet we know by experience, that water by often dropping pierceth the hard ſtone: by much heating the ſtrongeſt iron is made ſoft: by often putting into the fire, the toughest ſteele is *Pſal.111.10. Matth.6.33.*

made

made pliant. And yet in this compariſon the caſe is farre otherwiſe, for we are but the planters and waterers, God is he only that giueth the encreaſe. VVherefore this dutie of inſtructing being eſpecially commaunded, being laboured in with reuerence of his holy name, he will vndoubtedly giue a fruitfull bleſsing vnto it. Now is the time that you may doe good, foreſlow it not. VVhileſt your puples and ſchollers be young, you may frame them as you will. The tree that is grafted young, commonly prooueth beſt, and by due ordering becommeth the moſt naturall and kindly. The ſoft wax will receiue any print or impreſsion, whereas the hard will take none at all; young ſciences will be bowed which way you will haue them with eaſe, whereas growne trees will rather breake than bend. Looke what liquor a veſſell is ſeaſoned withall, when it is new, it will keepe a taſt thereof when it is old. For like as the faſhion, and as it were the face of the letters muſt before all things be perfectly learned of children, if they will attaine to reading: euen ſo muſt our children know the firſt grounds of our religion

concerning faith, and the fruits of faith, concerning the law, concerning inuocation, concerning the word and sacraments (all which things are verie briefly comprehended in sundrie Catechismes) if they be desirous to come to the knowledge of the will of God.

Therefore let all ministers, parents, housholders, tutors and schoolemasters know, that as they would be obeyed and serued of their parishioners, children, seruants, puples and schollers: so also let them remember, that they haue a father and master in heauen, whose will they must obey, in teaching and gouerning those appointed to their charge, according to his will. For parents and housholders may speake of discipline, and complaine of the want of Church gouernment neuer so much, yet vnlesse they will begin discipline, in reforming their houses, and giue religion some place at home, they shall trauaile much and profit little. For let there be neuer so good lawes in cities, neuer so pure order in Churches, if there be no practise at home, if fathers of families vse not catechising, and discipline in their

houſes, and doe not ioyne their helping hands to maieſtrates and miniſters: they may indeed, but vniuſtly (as many haue done) complaine that their children and ſeruants are corrupted abroad, when they were before, and are ſtill corrupted at home. And therefore to the end that this dutie before named, may the better, and with more effect and profit be performed of thoſe to whom it pertaineth, let them be carefull to obſerue and put in practiſe theſe few points and orders here following.

Chriſtian orders to be obſerued of all gouernours of charges.

Firſt, becauſe God our heauenly father hath ſanctified one day to himſelfe, to be kept onely, that is the Sabboth: let ſuch order and charge be giuen to your family, that they may that day repaire to the Church, where Gods word is preached, together with your ſelues, both forenoone and afternoone, there to ſtay, and abide during the exercife of the word of God, read and preached, catechiſing, prayers, and partaking of the Sacrament: and there to behaue themſelues reuerently as thoſe that come to appeare before the Lord in his holy ſanctuarie: and ſee that

none of your houſhold (without a great and needfull neceſsity) abſent themſelues from the Church, without a iuſt cauſe made knowne before to you: for as they ſerued and did your worke in the weeke dayes, ſo muſt you ſee that they ſerue God on the Sabbath: otherwiſe you ſhall anſwere for it, and not eſcape vnpuniſhed. Neither that yee ſuffer them on that day to goe to feaſts, faires, or to frequent tauerns, or alehouſes, or to play at dice, cards, tables, boules, or any other games, &c. But that they ſpend the time, after the publike exerciſe of the word, in ſuch godly manner, as God requireth in his word, as reading the Scriptures, in ſinging of Pſalmes, Iames 5. 13. talking of his commandements, Deut. 6.7. and meditating of God his creatures to his glory, Eſ. 58.13. And for as much as the Sabboth is the market day, or day of preparing food for our ſouls: let euery one (being demanded) giue an account of ſome thing that he hath learned, as well in the Church to the miniſter, as alſo in your priuat houſes, when yee your ſelfe, or ſome other by your appointment, ſhall examine him;

that so you may know, how he hath spent the Sabboth, and profited in knowledge.

Secondly, that such order be taken, that euery morning there be a generall meeting of your seruants, before they goe about their ordinarie businesse (all excuses set apart) ioyning themselues together, and commending themselues to God, by faithfull and heartie prayer, crauing his aide and blessing, without which, our watching and labour is all in vaine, as *Dauid* noteth, *Psal.* 127. 1. 2. Also for as much as our rest and sleepe, being a gift of God, for the obtaining whereof, appoint in like manner, that there shall be euery euening the like assembling of all your familie (worldly excuses set apart) to bestow together some conuenient time, in prayer, singing of Psalmes, and reading the scriptures, or some other godly matter.

Thirdly, seeing the creatures of God are sanctified vnto vs, by the word of God and prayer, 1. *Tim.* 4. 5. Therefore giue charge that some one (in the behalfe of the rest) both before and after meat, whensoeuer they receiue it, doe with all reuerence praise God for the same, the residue

fidue yeelding consent by their reuerent silence.

And as it is meet and conuenient, that the master of the family should not onely in his owne person (both for example sake, and for that he hath, or should haue, the most knowledge, and best abilitie to performe these duties) vtter and conceiue the prayer, morning, and euening, with his familie; but also, that he should praise God, and giue thankes at meale times, and be the principall actor in these so holy duties: as may be proued by the example of *Samuel*, and of our Sauiour Christ, *1. Sam. 9. 13. Mark. 6. 39. 41. Acts. 27. 35. Psal. 41. 13. and Psal. 55. 17. Matth. 14. 19. Iohn 6. 11. Luke 24. 30, 35.* And yet herewithall, it is also conuenient, that such parents, as haue young children, should vse and accustome them, not onely to learne the principles of Christian religion, by heart, that so they may be able to answere thereto, when they shall by them be demaunded: but also to accustome them, to praise God reuerently in some briefe maner, according to their capacitie either before, or presently after they themselues

haue prayſed God, and ſaid Grace, before and after dinner and ſupper: and ſo by this doing, when they ſhall come to yeares of diſcretion, and to bee communicants, they will then euer after, neuer be aſhamed to anſwere to the principles of religion, and to yeeld a reaſon of their faith, when the paſtor of the Church ſhall examine them publikely before the congregation: nor yet be grieued or aſhamed to prayſe God, before and after meates.

But for as much as this dutie is ſo much neglected, we will therefore ſay ſomewhat more concerning the right vſage of Gods gifts, whereby ſuch as offend in this behalfe, may the better be ſtirred vp to prayſe God for his bleſsings, both before and after meates. Let ſuch then call to mind, that which the Apoſtle teacheth, where he ſaith, That all the creatures of God are good*: they muſt therefore conſider, how that the things which they receiue at the hands of God, as bread, drink, and their meat, are Gods creatures, and not their creatures: wherefore they play the theeues, if they take any thing from him

1. Tim. 4.4.

him against his will. VVhich thing they doe, as often as they receiue Gods creatures without thankesgiuing, and calling vpon him: for whatsoeuer they haue as not their owne, is another bodies, and vnlawfull; vnlesse they desire it of him. Hereupon it is, that Christ teacheth his seruants to pray: Giue vs this day our dayly bread. Here we see that the selfe same bread is called ours, when we get it by iust trauell. And it is Gods, because it is his creature, which it is not lawfull for any to vse, except he aske him leaue before. Therfore *Paul* addeth also: For it is sanctified, or made holy, by the word of God, and prayer. It is sanctified, that is to say, the vse of it is made pure and lawfull vnto vs, that we may vse the creature with a good conscience. But by what meanes is it sanctified? by the word, and by prayer. By the word is vnderstood faith, which the word requireth: for by the word taken hold on by faith, we professe our selues to beleeue two things; the one is, that the Lord according to his vnmeasurable and infinit wisedome, hath created all things for mans sake; the other

is, that we are of the number of thoſe, who through grace in Chriſt, haue recouered that right of lordſhip ouer all other liuing things, which was loſt in *Adam*, that we may maintaine this life, which we ought to imploy to the enlarging of his glory. The profeſsion of faith is accõpanied with prayer, that God may graunt vs, to enioy the food receiued at his hand with a good conſcience, in all feare and reuerence.

Laſtly, we muſt knit vp our meats with thankeſgiuing, yea and with repetition of prayers, & ſo are our meats hallowed vnto vs. But they to whom their meats are not hallowed in this wiſe, do double wrõg. For firſt they rob God of his honor, in that they cal not vpon him, nor acknowledge him to be the giuer of al good things: and ſecondly, they vſe the creature of God againſt the will of it. VVhereupon *Paul* ſaith, That the creature is made ſubiect vnto vanitie. *Rom.* 8. 20: from the which vanitie, God in the ſecond of *Oſee* promiſeth, that he will deliuer the creature. Now although theſe things which are alreadie ſpoken, might ſufficiently warne all men to vſe Gods creatures aright, after the example of Chriſt;

Christ; yet notwithstanding, to the intent that the slouthfulnesse & vnfaithfulnesse of men may be reproued, who haue omitted and still doe omit this so Christian a dutie, we will recite certaine reasons, which may prouoke them to performe the same hereafter more carefully.

First, Christ himselfe (who created all things) prayed and gaue thanks, as often as he had occasion to vse Gods gifts: much more then becommeth it vs so to doe, who are starke beggers in the Lords sight.

Secondly, the Turkes assemble twice a day before dinner, and before supper, to desire the blessing of the Lord: and shall such as will be counted Christians, neglect it?

Thirdly, the heathen men began their meales alwaies with sacrifice and inuocation, although they could not call vpon God aright.

Fourthly, the young rauens doe (after their manner) call vpon the Lord, and he feedeth them. *Iob.* 39. 3. *Psal.* 147. 9. For the rauen acknowledgeth not her birds for her owne, as long as they be naked and without feathers, and therefore she for-

forsaketh them: but the Lord (because they should not starue) feedeth them with little wormes till they be spoone-feathered: and then their dams commeth again, and knowing them, brings them vp.

Fiftly, the Church from the beginning of the world began with blessing, whensoeuer it had occasion to vse Gods gifts. For nothing was more common among them, than calling vpon God, for so by our prayers we bid God to our meales. Let these foure reasons suffice to prouoke vs to this dutie.

Now fourthly, touching the common behauiour of your people euery where: See that yee straightly forbid them to sweare in vaine by the reuerend name of God, or any of his creatures, or otherwise to vse his name vainely or vnreuerently: charging them to auoid all iesting, and scoffing at Gods most sacred word, his true religion, the preacher and the professors of the same, all cursing, lying, slandering, and filthie and vncleane talking, and forbid all maintenance of Poperie, and superstition, and what else soeuer may offend the maiestie of God.

If any of your house shall offend against these, or any of these orders aboue mentioned, through weakenesse, and not of mallice, let him be once gently admonished. *Matth.* 18.17. If he offend the second time, let him be more sharpely reproued. 1. *Tim.* 5.1.20. But if he offend the third time, then compell him to confesse his fault before the whole housholde assembled together, shewing himselfe sorrowfull for his fault, crauing pardon of God, and so to reconcile himselfe to the housholde, whom he hath offended.

But if there be any of your familie, that shall obstinately refuse to beare this the Lords yoake, and to bee subiect to his ordinance, let him not abide in your house, but learne of *Dauid. Psal.* 101.6,7,8. (a man chosen after Gods owne heart) to driue such wicked ones out of your houses, and sight, and seeke for such as feare God, and make such your seruants; least entertaining and nourishing the wicked in your houses, your negligence be punished, as was *Elias*, who being a housholder and a father, was said to haue honoured his children more than God: be-

cause

cause hee entertained them too gently and mildly, though not altogether without some rebuke, yet without punishment and correction, he was depriued of both his sonnes in one day, and himselfe brake his necke, &c. 1. *Sam.* 2. 31. *and* 3. 13. *and* 4. 17, 18. And *Salomon* saith that the curse of God is in the house where the wicked are, but he poureth his blessings vpon the habitation of the righteous. *Pro.* 3. 33.

And further this caueat is to be remembred, That such guests as shall repaire to your house, and refusing to bee subiect to these Christian orders, and will not ioyne with you and your people, to serue the Lord; that then ye refuse to be companions with such, or to receiue them to be your guests (for such procure Gods wrath, as is aforesaid:) but rather say with *Dauid*, *Psal.* 119. 631, These shalbe my companions that feare God, and keep his commandements: and let such be your guests as be godly, iust, and feare God. And as for the wicked, and rebellious against the ordinance of God, seeing they are darkenesse with whom light hath no communion; & seeing they are as pitch, very likely

to

o defile a man, you may say to such, as our Sauiour at the last and fearefull day will say of the like: Away from me ye workers of iniquitie. *Matth.*7.13. And with the godly housekeeper *Dauid*: Away from me ye wicked, for I will keepe the commaundements of my God. *Psal.*7.23.

Although by this that hath bene sayd, it doth plainely appeare, that parents and masters, tutors and schoolemasters, ought to instruct and teach their children and seruants, puples, and schollers, to know the principles and grounds of Christian religion: yet neuertheleſſe, I haue here further added a few more reasons to the same effect as followeth.

First, because we all are so corrupt by nature, that except we be in our youth carefully taught and instructed concerning the will of God, we hardly or neuer learne to doe those things that are pleasant in his sight, and so are very vneasily persuaded to forsake those errors which in our childhood we haue tasted off.

Secondly, because this foundation is to be laid and holden, whereon wee must build, and thereunto we are to call to mind

mind those things that we haue learned and read.

Thirdly, because God receiueth not such into fauour, as by their owne iudgement cannot discerne betweene good and euill (which is to bee vnderstood of those that are able to be taught) neither do the elder sort obtein saluatiō, without acknowledgement and profession of the truth, or without faith, and repentance. This is life eternall, that they know thee to be the onely very God: and as the Apostle saith, Faith is by hearing, and hearing by the word and commaundement of God. But no man beleeueth in him, on whom he hath not heard: there must therefore such a summe of doctrine be published and deliuered in the Church, so as the rude and yonger ones may easily vnderstand and be capable of.

Iohn 17. 3.

Rom 10 17.

Fourthly, because the children of the Iewes after circumcision were instructed in the law: so also it is meet that our children be shortly after baptisme trained vp in the chiefe points and rudiments of God his religion, that so they may be found fit to be admitted to the Lords supper, when they

they come to such a ripenesse of age, as that they are able duly to examine themselues in that behalfe.

Lastly, because it is necessarie that there should be some difference betwixt the children of Atheists and heathen; and the children of Christians.

A very few in most parrishes (the more is the pittie) haue yet tasted the beginnings of the Gospel of Christ: and yet S. *Paule* exhorteth all Christians, so to be acquainted with the word of God, that the same may dwell plenteously in them, whereby they may become wise vnto saluation; that is, they must be cunning and perfect in it, both for the knowledge of it, to instruct themselues and others, of whom they haue charge, and also for the framing of their liues after it. Let all such therefore as be obstinate, and contemners of this godly exercise, hearken vnto this counsell of the Apostle, least that they will needs beare about the open marke of reprobation. Let them assure themselues, that this saying appertaineth & is spoken to them: for if they be not within the compasse hereof, then are they not within the

All degrees in families are bound to submit themselues vnto catechising. *Col.* 3. 16. 2. *Tim.* 3. 16.

the compaſſe of euerlaſting life. But I demaund of them whether they thinke that they be of the number of thoſe in whō the word of God muſt dwell plenteouſly? if they anſwer, yea: then again I aſk of them, how it ſhall dwell in them, or how it ſhall take poſſeſſion of them, ſeeing they vtterly refuſe to learne the Catechiſme, containing the foundation and principles of Chriſtianitie? For who can come to any perfection in any ſcience, without a beginning? yea, what a prepoſterous and diſorderly dealing is this, for any man to goe about to reare vp a building without a foundation firſt laid? So that nothing can ſurely be ended, whoſe beginning is either feeble or faultie: and no building can be perfect, when as the groundworke is feeble and vnable to vphold the burthen of the frame. For that is (as we vſe to ſay in our Engliſh prouerbe) To leap ouer the ſtile, before we can come at it. You muſt therefore be content to be firſt fed with milke, by reaſon of your ignorance, euen as babes, and afterwards with ſtronger meat, and to haue one thing often repeated vnto you. Now if any man ſhould

1. Cor. 3 1.
Heb. 5. 12.
Eſ. 28. 9. 10.

demaund

demaund the reason, why men in these daies are no better come on, and growne to perfection in Christ his Religion, seeing that the Gospell hath beene now so plenteously preached more than foure and fortie yeares: it may truly be answered, that one cause thereof, is, for that men haue been fed with stronger meat than their nature and capacitie was able to digest and conceiue. For example, If any man should put his child to a nurse, to bring it vp, and she should feed it with bacon and such strong meats, so that it should consume and pine away; whereupon, the father thereof sending for the nurce, and asking her, how it happeneth that this child prospereth no better: forsooth maister (saith she) I cannot tell, I giue it nothing but good and wholesome meat, and yet it liketh not. VVhat meat is it, saith he? beefe bacon, &c. The father hearing this, saith, Oh, thou foolish nurce, it is no maruaile that my child thriueth no better vnder thy keeping, seeing thou feedest him with such kind of meats, as are more fit for men of strong nature, than for young children, whose nature can best agree with milke

Shew mee not the meat, but shew me the man.

and such liquid things: euen so, although that many parishes haue beene fed with good and wholsome doctrine many years, yet because their capacitie was not able to receiue it (for want of catechising and of laying a good foundation) both the time was vnorderly spent, and the labour for the most part vtterly lost: for good medicines become vnprofitable by vnskilfull handling of them, and being misused, doe more harme than profit.

Exo.12.41. In *Exodus* it is forbidden, that any man being vncircumcised, should be admitted to the communicating of the Passeouer; or that any stranger, who by receiuing circumcision, professed not the like religion with them, should be admitted. And in the booke of Numbers, there is a notable example concerning this matter, of certaine, who being driuen from communicating the passeouer, because they had polluted themselues by touching a dead bodie, went to *Moses* and *Aaron*, and desired, that their vncleanenesse might be forgiuen them, that so they might eat the passeouer with the rest of Israel; alledging, that seeing of necessitie some must daily die in

Num.9.1, 2, 3.&c.

so

so great a multitude, it seemed not, that that vncleaneneſſe wherewith they were polluted, by doing their neceſſarie dutie to their friends and neighbours (in burying of them) ſhould be ſo great, that they ſhould therefore be forbidden to eat of the Paſſeouer with the reſt of the Church. But *Moſes* asking counſell of God, VVhat was to be done in this caſe? anſwere was made, that they ſhould not eat the Paſſeouer with the reſt of their brethren: and a law made for euer after, touching that matter, That thoſe kind of vncleane perſons ſhould not eat the Paſſeouer with the reſt of Iſraell, in the firſt month, but ſhould tarrie to eat it in the ſecond month. Hereby we may learne, that now no man ought to be admitted to the Lords table, and to the holy Communion, but he that is knowne by his open profeſsion to be of true religion: for as much as the body excelleth the ſhaddow, and the truth the figure: ſo much more carefully ought we to take heed, that the Sacraments, wherein we haue the truth, and the bodie it ſelfe, be not communicated with vncircumciſed and vncleane perſons. So that diligent in-

quisition is to be had of euery man, what faith he holdeth, and how he serueth God, least we communicat with any, that are meere ignorant, and who professe not the same true religion of Christ. VVhich thing was practised in the primitiue Church, as *Eusebius* reporteth in his Ecclesiasticall historie, and that vpon a Romane emperour named *Philip*.

Hebr.6.1. The Apostle (who found great fault with the people in his time, because they had yet learned no further than these two points of doctrine, repentance from dead workes, and the first instructions of the faith toward God:) what would he say (thinke you) if he were now liuing, and saw so many thousands of people with vs in England, that of faith and true repentance can say nothing? Yea many that can scarcely say the Lords prayer, the Articles of the faith, and the ten commandements; and yet in most parishes be admitted to receiue the holy Communion?

What husbandmen is he (thinke you) that could be content, after he had bestowed great & painefull trauell in plowing, sowing, harrowing, and weeding of his

his land, if he ſhould not in due time reap ſome fruit and commoditie thereby? And is it not then meete that good miniſters (who haue with great labour & diligence, ſowne the heauenly ſeed of Gods word amongſt their pariſhioners) ſhould by examining of them, ſee, and vnderſtand what profit they haue taken thereby? Yes vndoubtedly. Yea and what man liuing is there (iudge you) that if he haue a worke of great value to be done (the well ordering and doing whereof may be much to his commoditie and profit, but the euill handling and marring of the ſame would greatly redound to his hinderance and vtter vndoing) that would ſuffer ſuch a one to take the ſame in hand, as had neither knowledge, skill, nor vnderſtanding to make the ſame? Euen ſo, with what conſcience can any good miniſter giue that which is holy, to dogges? or caſt pearles before ſwine? I meane to miniſter and deliuer the holy miſteries of the body and blood of Chriſt, to ſuch as be no better (by reaſon of their ignorance) than turkes, and miſcreants? who neither know what they receiue, to what end they receiue theſe *Matth. 7. 6.*

holy mysteries, not yet what profit they haue by worthilie receiuing of them? And therefore such communicants as can giue no better account of their faith, than commonly the most part of people in most parishes doe, yea and be altogether vnwilling to learne the same; not onely such people (I say) had need to looke wel about them, and with good aduise beware how they presume to be partakers of the Lords table, but also the minister and pastour ouer such people ought to take great heed, that he doe not admit & receiue to the Lords supper, such persons as are so wholly ignorant, and so meanely instructed therein: which thing to doe, such people, not vnderstanding what the signs of the Sacrament meaneth, they for their part, doe receiue them to the destruction both of bodie and soule (without repentance) as prophaners and abusers thereof: and the minister for his part in thus admitting them, doth offend in a manner as if he should receiue bruit beasts to an holy banquet, to the great ignominie and reproch of Iesus Christ, and confusion of his Church. And therefore, as that man be-

fore

fore God, is guiltie of the death of his brother whom he perceiueth to be readie to poyson himselfe, if he may stay him and will not: euen so that minister that knoweth any of his parishioners, by reason of his wicked life, grosse ignorance, and wilfull stubbornenesse to be vnworthie to communicate at the Lords table, and may put him by, and will not, is guiltie of his condemnation in so admitting him.

But, alas, and with griefe of heart I speake it, that these miserable dayes, in the which we doe now liue, may in some respect fitly be compared to those dayes and times, in the which the Prophet liued, who complained of the great wickednesse, and dissolute life that abounded in the people at that time, when he sayd, If I were a fleshly fellow, and a preacher of lies, and told them, that they might sit bibbing, and bolling, and be drunken, Oh, that (saith he) were a Prophet for this people. And doe we not plainely see, yea dayly experience proueth the same to be true in many places, that such ministers as be pot companions, and doe either looke on, or else be partakers with their parishi- *Mich.2.11.*

oners, in prophaning and wickedly abusing the Sabboth day, in dycing, dauncing, cardplaying, tabling, stooleball, and such like vaine and vnprofitable exercises, although (in so doing) they sweare and blaspheme God neuer so much: yet these ministers (I say) are of the most part better liked of a great deale, than those that earnestly, and in the feare of God, do exhort their parishioners to forsake such vanities, and to repaire to the Church on the Sabboth day, and other holy dayes to be catechised, and examined in the principles of Christian religion? VVhat may we thinke of those careleſſe ministers, who make shipwracke of their saluation, and doe by these meanes sow pillowes vnder the elbowes of their people, making them beleeue that they be in a good state, when it is altogether otherwise, and so by consenting and winking at their wickednesse, are made partakers with them of their sinnes; whose blood will be required at their hands. According as the Apostle saith, how that they which commit such things, are worthy of death, yet not onely doe the same, but also fauour them

*Ezech.*13. 10. 11. *&c.* *Iere.*6.14. 1. *Tim.*5 22. *Ezech.*3. 18. *and* 33.8. *Rom.*1.31. The consenters and the doers shalbe both punished alike.

them that doe them: that is, are fellowes and partakers with them in their wickednes, and beside that iustifie and commend them which doe amisse. *Pro.17.15. and 24.24. Esa.5.23.*

And doth not the Apostle exhort euery Christian that will be a worthie partaker of the Lords table, before he come to the same, to examine himselfe, that is to wit, to descend into his owne conscience, and to trie his owne heart, whether he hath an assured faith, and stedfast beleefe, in the merits of the death, pasion, and blood-shedding of our Sauiour Iesus Christ, to be touched with true and vnfeined repentance for his sinnes past, with full purpose of amendment of the same, and be in loue and charitie: and in the next verse following he sets down a reason why the examination of a mans selfe, is of necessitie required before the receiuing of the Lords supper: For saith he, he that eateth and drinketh vnworthily, eateth & drinketh his owne damnation, because he discerneth not the Lords body, that is, doth not consider the worthinesse of it, & therefore commeth to eate of this meat without reuerence, not esteeming the worthi- *1.Cor.11.28. Vers.29.*

nesse

neſſe, price, and vertue of it, which in the holy myſteries is ſo freely, and ſo liberally offered vnto him. And ſo the Apoſtle blaming the Corinthians for the prophaning of the body and blood of the Lord in his myſteries, concludeth, That ignorance both of the thing it ſelfe, and the ſignification thereof, was the cauſe of their abuſe, for that they came vnreuerently to be partakers therof, not diſcerning the Lords body. VVherefore we are admoniſhed by the fearefull example of the Corinthians, aduiſedly to take heed, that we thruſt not our ſelues to this table, with rude and vnreuerent ignorance, which onely heretofore hath bene the cauſe of the decay of God his religion, and the committing of moſt groſſe idolatrie. For moſt certaine it is, that he that is ignorant, can neither worthily eſteeme, nor effectually vſe thoſe marueilous graces and benefits, exhibited & offered in the Lords ſupper: but either will lightly regard them, to no ſmall offence, or vtterly deſpiſe thē, to his vtter deſtruction: ſo that by his negligence, he deſerueth the plagues of God to fall vpon him, and by his contempt he deſerueth

euerlaſting

euerlasting torments both of body and soule. And therefore such as by reason of ignorance, & want of knowledge, do not rightly vnderstand why the Sacrament of the body and blood of our Sauiour Christ, was instituted and ordeined, be and stand in a most wofull and miserable state.

Such people as are diligently called vpon by their minister, to learne the Catechisme and other principles of Christian relion, whereby they may know to doe their dutie both towards God, and their neighbour; and doe obstinatly and wilfully refuse their good counsell, may very well be likened to certaine prisoners, to whom the prison doore was set open, and in steed to goe out, would willingly locke themselues in further and further, turning their libertie, which they forsake, into a straighter prison: and as those people will neuer come to the phisition to be healed, which thinke not themselus to be sicke; so there are no people more vnapt to be taught and lightned of God vnto saluation, than those which thinke they vnderstand, and see of themselues, when in very deed they are altogether blind, and for

lacke

lacke of vnderſtanding, be ouerwhelmed and doubled in the darkenes wherin they were borne, & ſo wallow themſelues therin continually to their vtter deſtruction.

Thoſe folke are greatly to be blamed, which either refuſe, or be aſhamed to ſay the Catechiſme, and render an account of their faith vnto their miniſter; ſeeing that in time of poperie and ignorance, they were both willing enough, and alſo nothing aſhamed at all to goe to ſhrift, and to confeſſe their ſinnes to their Ghoſtly father, which if they ſhould not haue done, they then were perſuaded that neither their ſinnes ſhould be forgiuen them of God, neither yet that they might (without danger of their ſoules health) receiue their maker at Eaſter (as they tearmed it) vnleſſe they had bene ſhriuen: which thing to doe, was both without the warrant of Gods word, and alſo was much more lothſome and irkeſome for any to vtter, and number his notorious ſinnes in the prieſts eares, than now to recite the Catechiſme, or yeeld a reaſon of his beleefe opēly to the miniſter of their church; although this to doe, be both agreeable

to

to the ſacred Scriptures, and alſo a thing vſed and practiſed many yeares before auricular confeſsion was either knowne or inuented.

It belongeth therefore to euery Chriſtian to haue knowledge how and after what manner he ſhall be ſaued. For example, whoſoeuer he be that is ignorant of the principles and rules that appertain vnto the ſcience or art that he profeſſeth, can neuer come to the end, skill, or perfection, that his profeſsion requireth: ſo the end of a Chriſtian man is eternall life, and his profeſsion is to know and learne the principles and rules that moſt plainely and ſincerely lead him vnto this end of euerlaſting felicitie. For he that is ignorant of the meanes, is ignorant of the end, and being ignorant of the cauſes, muſt needs be ignorant of the effect. Therefore the Catechiſme is a thing moſt neceſſarie for all people to learne and vnderſtand: for as the Phiſition cannot communicate his health with the ſicke patient, or the liuing man his life with the dead bodie of another man; but euery man enioyeth his owne health, and liueth with his owne life:

ſo

ſo the knowledge that another man hath, profiteth not him that is vnlearned, but euery man muſt know and learne himſelfe the principles of Chriſtianitie, if he will be ſaued. For as he that will be a Phiſition, muſt learne the precepts that teach phyſicke; and he that will be a Muſition, muſt learne the rules of Muſicke; the Oratour the rules of Rhetoricke, the ploughman the rules of husbandry, and ſo euery man the rules that belong to his profeſſion, or elſe he ſhall neuer profit in his ſcience or art, nor be accounted a crafts man, that knoweth not the principles and myſteries of his craft: no more, before the maieſtie of God, is he to be accounted a Chriſtian (although he be baptiſed, and braggeth neuer ſo much of the name of a Chriſtian) that rightly knoweth not the dutie belonging to a Chriſtian man, &c.

In my iudgement, if there were no other reaſons in the Scripture to perſuade Chriſtians to be diligent to learne the Catechiſme, and ſuch duties as appertaine to euery good Chriſtian to know, this onely were ſufficient: whereas our Sauior Chriſt ſo bountifully promiſeth to all thoſe, That

first seeke his fathers kingdome, and the righteousnesse thereof, that is, to serue God sincerely euery man in his vocation, with true dealing towards all men (which cannot be done without some orderly beginning and proceeding in learning) how, and after what manner he will be serued and worshipped, and what dutie we owe to him and our neighbour: thus doing, I say, he promiseth, that we shall lacke nothing that is needfull for the maintenance and preseruation of our bodies in this life, and afterwards be partakers with him of such ioyes as are vnspeakable. *Matth. 6.33. & 5, 6.* *1. Cor. 2.9.* *Mat. 25.34.*

Now amongst many inconueniences that haue and doe dayly fall out in our Church and commonweale, through want of the performance of this dutie of Catechising both publickly and priuatly, these are not the least: namely, that the people yet through ignorance (which is the mother of all error) in most parishes, for want of the performance of this dutie of catechising, are so farre off from being growne to any small perfection in the most necessarie points of Christian Religion, that most of them be not yet scarcely entred into the

I Inconueniences that ensue for want of diligent catechising.

the true vnderſtanding of any one point of Chriſt his religion. Nay many of them (eſpecially in ſuch places where they haue hirelings, idle ſhepheards, and prophane Miniſters, who neglect this dutie) are rather gone backwards. For it is well to be prooued, that many, who in the time of Poperie had then ſome remorſe of conſcience, to be abſent on the Sabboth daies from Maſſe, Mattens, and Euenſong, and ſuch like ſuperſtitious ſeruice, are now growne to ſuch ſecuritie and contempt of God his religion, that they make no conſcience at all to abſent themſelues, as well on the Sabboth daies, as on other daies of holy meetings and aſſemblies, both from publicke prayer, and alſo from preaching and catechiſing, although they haue nothing els to doe, but only to ſit idly in the alehouſe or tauerne, playing at cards, dice, tables, and other vnlawfull games.

2 Had it been poſsible, that ſuch a riotous rout of rebels could haue been aſſembled together (and that in one corner of this realme) as were muſtered together by the Earles of Northumberland and VVeſtmerland, in the twelfth yeare of the raign of

of our late ſouereaign Queene, in the North parts againſt her Maieſtie, if ſo be that euery pariſh had then been prouided of a lawfull and godly Miniſter, continually to preach amongſt them, and to catechiſe them, whereby they might haue had vnderſtanding, both how grieuous an offence before God rebellion is, and alſo what alleageance and dutifull obedience good ſubiects owe to their Soueraigne prince. Surely no. And yet ſuch is the ſtate of the people in moſt countries (a pitifull thing to remember) that if the Lord for our vnthankfulneſſe (as no doubt our ſinnes deſerue the ſame) ſhould ſtirre vp any notable rebell, forraine or ciuile, that were able any thing like to make his partie good, who would beare the people in hand, that he would ſet vp Popiſh religion, and ſhold come into ſuch pariſhes, as lie drowned and plunged in the filthie bogge-mires of ſuperſtition and ignorance: no doubt (it is to be feared) that he ſhould haue nine parts of ten, that would goe with him to aſsiſt him in this rebellious enterpriſe: whereas on the contrary part, ſuch pariſhioners as haue learned (by the meanes of

catechising and instruction) what bounden dutie they owe, first to God, and next to his right excellent Maiestie, will rather giue their heads to the blocke, and their neckes to the halter, than once to giue consent to take weapon in hand against their Christian and lawfull liege Lord and dread Soueraigne.

And vndoubtedly this grosse ignorance and superstition that yet remaineth amongst vs in the most places of his Maiesties dominions, through want of godly Pastors to be resident in their charges to preach faithfully vnto their people, and carefully to catechise them, was one speciall cause why the cruell Spaniards and their confederats did of late yeares bend and band themselues with such great preparation to make a conquest of this land, persuading themselues, that a great part of the people within her late Maiesties dominions would haue taken their part, vpon hope to haue the Masse and Popish religion established, &c.

4 Me thinketh therefore, that all Christian princes should reckon all them that are superstitious and ignorant of their duty to God,

God, to be such as are neuer like to afford their persons true reuerence and obedience. They that feare not God, will they care for man? No verily; but who so maketh a conscience of his waies to God, will neither for feare nor loue easily breake his faith to his prince. VVhat hope is there then, that that man should be profitable and dutifull to his prince, faithfull to his countrey, or carefull of keeping of iustice, and the law, who is and hath been faithlesse in al his life to God, the king of kings, and so farre off from any care of keeping of iustice, or liuing vertuously, that he neuer had any sure knowledge of the same. For they that are rebels and traytors to God, cannot be loiall and dutifull subiects to their prince. But they that are faithfull to God, and of an vpright heart, and holy before him, cannot be vnthankfull to their kings and princes, nor of other hearts towards them, than they are towards God. For he that knoweth well how to giue to God that which belongeth to God, knoweth also very well, how to giue vnto *Cæsar* that which belongeth to *Cæsar*: for the faithfull and true seruice of God, and that dutifull

Preaching and catechising bringeth obedience to Princes.

dutifull obedience towards kings and princes, are so ioyned and linked together, that the one cannot be seperated from the other.

5 And therefore, if the Lord our God of his meere mercie and goodnesse should vouchsafe to graunt vs the free vse of his Gospell and Religion, as he hath done these foure and fortie years, and more, and so to continue twice or thrice foure and fortie yeares more, and such places as haue been, and yet be destitute of godly Ministers to catechise them, no better prouided for; surely those people that shall then be, will be come and growne to no more knowledge and true vnderstanding of the way and meanes of their saluation, than if they should haue liued vnder the gouernment of Poperie.

6 To conclude this point, if his Maiestie our most gratious soueraigne Lord the King, should make the like tryall of his subiects (especially in such townes, where ignorant ministers, dumbe dogs, more like *Esa.*56.10.11. *Ieroboams* priests and sacrificing massemon-
1.*Kin.*12.31. gers, than true ministers of the Gospel,
2.*Chro.*13.9. haue the charge of Gods people) dealing with

with them, as *Constantinus* the emperour did with his houshold seruants, as is to be seene in the ecclesiasticall storie of the primatiue Church: VVho when he would take a triall of them, he commanded them to shew forth of what religion they were. And when the time was appointed vnto them, either to sacrifice to idoles, and so to remaine his seruants, or otherwise to confesse Christ, and so to depart away: for thus he thought to trie them, (as *Iohn* did) when euery one had shewed what he was, all such as were idolaters & denied Christ, he banished from his court, supposing them neuer to be faithfull toward him, who were vnfaithfull towards God; and contrary to their expectation he made much of them that feared the Lord and confessed his name, and so retained them still in his seruice: euen so, if his maiestie would make the like triall of his subiects, in many parishes where Nonresident and insufficient ministers haue had the charge ouer them, and pretend as though his grace would set vp the masse and popish religion, and that so many as would not subscribe and willingly giue their consent

Eusebius de vita Constan. lib. 1. cap. 11.

2. Kin. 10. 18. 19. &c.

thereto, should forthwith forfeit all their goods and lands to his maiestie, it is to be feared, that scarse two of twenty should be found in most parishes, that would rather loose their lands and goods, then not to renounce and forsake Christ and his religion.

Generall obiections against the vse of catechising answered.

But hereupon, some (forsooth) there are, that because they are not willing to learne any part of such duties, as belongeth to good Christians, goe about to excuse themselues, saying; it is too much and too hard that you require of vs, and we are old and cannot learne. I answere, that the harder it is, the more paines and diligence you ought to bestow in it. For if you be perswaded (as you ought to be) that you are bound to know your fathers will; the hardnesse of it may not cause you to forsake your dutie: I referre you but to your owne iudgement. VVhat is he amongst you, that if in his fathers last will and testament, by the benefit whereof he looketh to enioy his fathers lands and possessions, there were some clause hard, would lie not be diligent in searching it out, by reading, or getting it read againe

and

and againe, by conferring with other more learned then himselfe, and by hauing the iudgement of the best lawyers: so then if in our causes and earthly matters (whether we bee old or young) no hardnesse can let and hinder vs to slacke our duties, but rather cause vs to vse more diligence; euen so should it be, in learning and searching out this will and testament of our heauenly father, whereby our hope is to come to the inheritance of euerlasting life. If any part of it should be hard, yet that should not cause an hardnesse of heart in vs, to cast off the care of the whole, and vtterly to refuse to learne any part of it. And yet it is not so hard as some make shew of, seeing a child of fiue or sixe yeares old is able to learne it by heart, in lesse then halfe a yeare. For diligence, and a willing mind, will make that easie which at the first seemeth most hard.

Againe, another sort say (to the end to excuse their ignorance) we hope and beleeue well: thereunto I answere, that bare hope, and bare beleefe is not sufficient for a Christian: for where true faith is, there is also confession ioyned with it, as the

An other obiection.

Iam. 2. 17, 18, 19.

thereto, ſhould forthwith forfeit all their goods and lands to his maieſtie, it is to be feared, that ſcarſe two of twenty ſhould be found in moſt pariſhes, that would rather looſe their lands and goods, then not to renounce and forſake Chriſt and his religion.

Generall obiections againſt the vſe of catechiſing anſwered.

But hereupon, ſome (forſooth) there are, that becauſe they are not willing to learne any part of ſuch duties, as belongeth to good Chriſtians, goe about to excuſe themſelues, ſaying; it is too much and too hard that you require of vs, and we are old and cannot learne. I anſwere, that the harder it is, the more paines and diligence you ought to beſtow in it. For if you be perſuaded (as you ought to be) that you are bound to know your fathers will; the hardneſſe of it may not cauſe you to forſake your dutie: I referre you but to your owne iudgement. VVhat is he amongſt you, that if in his fathers laſt will and teſtament, by the benefit whereof he looketh to enioy his fathers lands and poſſeſsions, there were ſome clauſe hard, would lie not be diligent in ſearching it out, by reading, or getting it read againe

and

and againe, by conferring with other more learned then himselfe, and by hauing the iudgement of the best lawyers: so then if in our causes and earthly matters (whether we bee old or young) no hardnesse can let and hinder vs to slacke our duties, but rather cause vs to vse more diligence; euen so should it be, in learning and searching out this will and testament of our heauenly father, whereby our hope is to come to the inheritance of euerlasting life. If any part of it should be hard, yet that should not cause an hardnesse of heart in vs, to cast off the care of the whole, and vtterly to refuse to learne any part of it. And yet it is not so hard as some make shew of, seeing a child of fiue or sixe years old is able to learne it by heart, in lesse then halfe a yeare. For diligence, and a willing mind, will make that easie which at the first seemeth most hard.

Againe, another sort say (to the end to excuse their ignorance) we hope and beleeue well: thereunto I answere, that bare hope, and bare beleefe is not sufficient for a Christian: for where true faith is, there is also confession ioyned with it, as the

An other obiection.

Iam. 2. 17, 18, 19.

Rom. 10. 10. Apostle witnesseth, where he saith, the beleefe of the heart iustifieth, & to acknowledge with the mouth, maketh a man safe. Yea and Christ our redemer saith, That whosoeuer shall be ashamed of him, and of his word, he will be ashamed of them, when he shal come in his glory, and in the glory of his father. And in another place he saith, that, Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth his fathers will which is in heauē. And none cā do his his will, that knoweth it not. VVho could be content to giue wages to a seruant that professeth himselfe in words to be a husbandman, and yet neither knoweth nor can doe any part that belongeth to good husbandry? and doe you thinke that God will allow or like of him that outwardly in words professeth himselfe to be a Christian, saying, he hopeth and beleeueth well, and yet is not able to render a reason of any point of Christianitie? for the Lord promiseth, that those that seeke shall find; and such as bestow labour and diligence he will further it, and not the contrarie.

Luk. 9. 26. & 12. 8. Matth. 10. 33. Marc. 8. 38. 2. Tim. 2. 12. Matth. 7. 21. Matth. 7. 7.

There

There be a third sort of people, who partly of ignorance, and partly of malice doe say, that the catechising, and examining of parishioners is but a new deuise lately inuented and begun by a few curious heads, which (say they) was neuer vsed or practised heretofore. VVhereunto I answer, that they are greatly deceiued, that either thus say or thinke: for the contrary may plainely appeare, both by the testimonie and true report of sundry auntient writers, who manifestly affirme, that there was euermore in the Church of Christ (so long as it was well gouerned) an instruction called a Catechisme, for those to learne that were lately come to the knowledge of the eternall God, and had made an entrance into the profession of Christ his religion. And also the same may plainely be prooued out of diuers places of the scripture, especially in the epistle to the Hebrewes, where the Apostle in expresse words saith: Therefore leauing the doctrine of the beginning of Christ (that is to say, the first principles of Christian religion, which we call the Catechisme) let vs be led forward vnto perfection, not laying

A third obiection.

Eusebius lib. 6. cap. 2. Ecclesiast. hist. & eodem lib. cap. 20. 21. Anno. Dom. 325.

Heb. 6. 1, 2.

againe the foundation of repentance, from dead workes, and of faith towards God, of the doctrine of baptisme, laying on of hands, and of the resurrection from the dead, and of the eternall iudgement. Likewise in the chapter next before going, and also in the Acts of the Apostles, the same thing is there easie to be gathered. Yea & that ministers ought to examine their parishioners (after they haue bene taught) how they haue profited therein, & so further to instruct them, may appeare by the example of our Sauiour Christ.

Heb. 5. 12. 13. *Act.* 28. 25. *and* 19. 3. *Mat.* 13. 51, 52. & 16. 13, 14, 15 17. & 17. 25. *Iohn* 9. 5.

But specially that they ought to examine such as be cõmunicants, before they be admitted to be partakers of the mysteries of the body and blood of our sauiour Christ, may be prooued by the example of the Leuits (as is to be seene in the second book of Chronicles) who were there commanded to prepare the people vnto the worthy receiuing of the passeouer: In place whereof hath succeeded the Lords supper. Now for as much as examinatiõ is a necessarie part of the preparation, it must needs follow, that euery minister of dutie ought to put this in vse & practise, within his seuerall

2 Chro. 34, 6 *and* 23. 19.

uerall charge: for as the print in wax is more fitly receiued, & fully expressed, whē the wax is wrought and warmed first: so likewise the effect of the Sacrament of the body and blood of our Lord and Sauiour Christ Iesus, is more liuely felt and seene, whē the people repaire & resort therunto, with minds & hearts well instructed, prepared, & throughly examined. And ye alas there is almost no man, either minister, or housholder, which taketh this holy work and exercise in hand, or hauing taken it in hand, leaueth it not soone off, and without profit. By which meanes (after a sort) those are haled to the holy supper, which are altogether ignorant of the maiesty & dignitie of so high a misterie. A great euill no doubt, and vnder pretence of religion, a great cōtempt of religion: because in steed of the food of the soule; & in place of euerlasting saluation, get euerlasting condemnation. For he that cōmeth vnto the table of the Lord, ought as well to vnderstād the vertue and dignitie of the Sacrament, as to put off the old man: and must as well be indued with the vnderstanding of so high mysteries, as to be furnished with true,

that

that is to say, Christian vertues. For as sinne maketh a man vnworthy, so doth this grosse ignorance of many.

And can there be a more plaine proofe that the minister should examine such as are to be admitted to be partakers of the Lords supper; and also that the partie that is desirous to receiue the same, should render a reason of his faith and profession, than may be gathered from the example of *Phillip*, who would not baptise the Eunuch before he had confessed his faith, who willingly and readily yeelded to doe the same? Now if this dutie be conuenient, and needfull to be done of such as be straungers and conuerted to the faith, being of yeares of discretion, and that of a man of great wealth and in authoritie, before he be receiued to baptisme: then much more ought the like examination and confession to be made by euery one of yeares of discretion, before they be receiued to the holy communion, who professe themselues to be Christians.

Act.8.37, 38,39.

And if this noble genleman disdained not, neither was ashamed to render a reason of his faith to the minister that baptised

ſed him, VVhy then ſhould any of meaner calling thinke ſcorne or refuſe to be examined by their paſtor, in the principles and points of Chriſtian Religion, both before their children be baptiſed, and alſo before they themſelues be to be admitted to communicat at the Lords table?

And therefore very godlily hath our communion booke, which is confirmed by act of Parliament, ſet downe this, for a direction and rule to the Miniſter in this behalfe, That none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme. And therefore to the end the Miniſter that miniſtreth it, may know who meanes to communicat, that ſo according to this rule, he may admit them, or reiect them; the ſame book commaundeth thoſe that meane to communicate in time conuenient, before they come, to giue notice of their names vnto him: which notwithſtanding, if yet the Miniſter will through his negligence or wilfull error, any way admit thoſe that be not thus qualified, it is euident, that therin he not only very perillouſly offendeth againſt his dutie preſcribed him by God,

but

but also transgresseth in a most weightie and materiall point against the booke: and therefore is worthie to sustaine the penaltie by the statute appointed for those, that so dangerously, both to the hurt of their own soules, and the soules of their flockes, wilfully breake the laudable orders thereof: which in this case, if it were executed against the breakers of these good orders, and transgressors of these holy rules, it would no doubt giue an edge to this argument. But in the meane time, and the rather to whet on those that be in authoritie, to looke sharpely and seuerely to the breakers of those substantiall orders and such like in the booke prescribed, and because for lacke of due obseruation hereof, we see to the great displeasure of Almightie God, and the infinit dammage of his people, this Sacrament most lamentably prophaned; let vs yet somewhat further consider, what may be said to prooue, that this is a dutie necessarily to be performed of euery Minister, to admit none to be partakers of this holy Sacrament, vnlesse, for any thing that man can iudge, he know them to be fitly prepared.

VVe

VVe adde of purpose (for any thing that man can iudge) for we meane not, neither are we able to teach, that the Minister is bound to repell secret hypocrites, whom God only can discerne. But our meaning is only to shew, that he is bound to put a difference betweene these that can and do professe, that they haue examined and prepared themselues as they should; and those that either for lacke of skill cannot, or for lacke of will haue not: that so the one sort may be admitted, and the other, vntill they grow meet, repelled. VVe read that such was the care of the good priest *Iehoida*, that these good lawes of the Lord, should in his time be obserued, that as we read 2. *Chron.* 23.19. to his perpetuall commendation, he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in. Now by these places euery man may see, that neither the Lord nor his faithfull ministers could abide to haue the Sacraments of the old testament prophaned, by the cunning of men, hand ouer head, without due preparation, and examination before made of them. And how can

we

we thinke that the Lord (who then would haue his Sacraments to be had in such reuerence, and so carefully to be ministred to them only that were rightly prepared) can abide now to haue his most comfortable Sacraments of the new testament, in dignitie and worthinesse no whit inferior to them of the old, so carelesly ministred, as that the Minister should not need to looke, whether those to whom he administers them, be fit or no? God by his Prophet *Malachie* complaineth of the people then, for that they offered vncleane bread vpon his altar, and yet would say, where in haue we polluted thee: to whom he answereth, In that ye say, the table of the Lord is not to be regarded: which he proueth in the next verse, in that, that contrarie to his ordinance, they offred the blind, lame, and sicke: which if one should offer vnto an earthly prince, it would not be accepted. Euen the like complaint may most iustly be taken vp against vs now, in most places, for that such vncleane persons do vsually for lack of catechising and preparation before, approch vnto the Lords table, to offer there vnto him their blind,

Mal. 1.6,7,8.

lame,

lame, and ſicke ſpirituall ſacrifices, which in his ſight cannot chuſe but ſtinke: and yet euen as there he complaineth further, VVho is there amongſt you, that for all this fearefull diſorder, will ſhut the dore againſt ſuch? *Mal.* 1.7.8.10. Euen ſo, in moſt places amongſt vs, he may iuſtly renew the ſame, becauſe in moſt places (as there ought) there is not any ſhutting out of the ignorant, ſuperſtitious, and leaud in life, from the Lords table; and yet the Communion book, and ſo our State, doth by law inable the Miniſter to repell not onely the ignorant and vncatechiſed, but thoſe alſo which be not in charitie, or are otherwiſe guiltie of any notorious crime: and therefore the greater is the fault of thoſe miniſters, that without due examination and catechiſing before had, doe hand ouer head admit ſuch. Chriſt alſo, *Matth.* 5. 23, 24, ſaying; If thou doeſt bring thy gift vnto the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar and goe and be reconciled firſt vnto thy brother, and then come and offer thy gift: doth moſt plainely teach vs, that in the

In the Rubricke before the communion.

time of the altar, or old testament, not only ceremoniall, but also morall vncleaneneſſe too, made them vnfit to come, and to be admitted to the offering of their gifts vnto God: and therefore, doubtleſſe, morall vncleaneneſſe, whether it be in faith or manners, if we ſticking ſtill therein, doe preſume to come to the Lords table, doth euen now alſo cauſe our ſpirituall ſacrifice of thanksgiuing, which in the vſe of this Sacrament we ſhould offer vnto the Lord for our redemption, to be of no account or reckoning in his ſight. And therefore we read, that *Philip* the Romane Emperor was not by the Biſhop that then was, ſuffered to ioyne in prayers with the reſt of the Chriſtians, vnleſſe he would firſt acknowledge his ſinnes, and keep his place among the repentants, which they ſay, he willingly did. And vpon theſe conſiderations, no doubt, the famous Biſhop Saint *Ambroſe* draue the Emperour *Theodoſius*, guiltie of raſh bloudſhed, vnto due repentance, before he would ſuffer him ſo much as to come into the Church or aſſembly of Chriſtians. Theſe reaſons or ſuch like were of ſuch force alſo with the author of the

Euſeb. lib. 6. cap. 34. & Nicep. lib. 5. cap. 25.

Theod. lib. 5. cap. 17. & 18. Zozom. lib. 7. cap. 24.

Ambro. lib. 5. epiſt. 28.

firſt

first exposition vpon *Matthew*, fathered vpon *Chrysostome*, that in his 83 homilie he hath vsed these words in this behalfe to all ministers; *Non parua vobis imminet pœna, &c.* There hangeth ouer your heads no small punishment, brethren, if wittingly ye admit any man, as yet defiled with any filthinesse, to be partakers of this table, for his bloud shall at your hands be required. If therefore any (saith he) being a Duke, a Consull, or a King, wearing a crowne, do come vnworthily, stay him, put him backe. And a little after he reasons thus: If a master should command his seruants to keep swine from defiling a cleane fountaine of water, they were bound so to doe: how much more ought the Ministers to keepe this pure and holy sacrament from swinish people? And so in the end he concludeth, that all vnworthy commers thereunto are to be put backe; and for his own part protesteth, that he would rather die, than by feare be compelled to admit any therunto whom he knew to be vnfit. And truly, the danger to the vnworthy commer is such; the sinne of the Minister in wilfully prophaning the Lords sacrament, by giuing it

vnto such, to their condemnation, so hainous; and the dealing of Ministers in admitting such, knowing them to be vnfit, so contrary to these places and reasons before alleadged, that indeed all godly Ministers ought to be of his mind: and therfore by most carefull catechising of them, to labour in time to preuent this.

And to this end also many godly learned writers very well agree, as amongst others, M. *Bullinger* in his 5 Decade, and 4 Sermon. fol. 907. saith: Assuredly no profit or fruit is to be looked for in the Church of those hearers, that are not perfectly instructed in the principles of religion by catechising: for they know not of what thing the Pastor in the Church speaketh, when they heare the couenant, the law, grace, faith, prayer, and the Sacraments to be named. Therefore if in any thing, then in this ought greatest diligence to be vsed.

Also M. *Beza* in his Oration that he made the 9. day of September, 1561. before the French king, and diuers princes and nobles, &c. Amongst other things which he there vttered, prooving that

there

there are but onely two Sacraments, not allowing the other fiue which the Papists call Sacraments, hath these words touching Confirmation: And yet in the meane time we thinke we haue sufficiently established the true confirmation, the office whereof, is, to catechise and to instruct such as haue been baptised in their infancie, and generally all persons, before they ought to be admitted to the holy supper.

M. *Peter Viret*, sometime Minister of the word of God in the reformed Church of Lions, in his booke of Dialogues, called a Christian instruction. pag. 373: All those (saith he) that cannot yeeld an account of their faith, must be shut out from the Communion of the Sacraments, if at the least they bee not able to declare by some meanes, that they vnderstand that which behoueth them to vnderstand, to be found capable of the Sacraments. And this is the cause why that in the well reformed churches there is not only Catechismes for the instruction of young children, but also familiar and priuat instructions for such as be of age, beside the preachings and the

other publicke Catechiſmes. There are alſo particular examinations, whereby they cauſe all ſuch to yeeld a reaſon of their faith, which haue not as yet at all yeelded any certaine reaſon of their faith, to the end that they may the better know who they be, that ought to be admitted to the Communion of the Sacraments, and which not, to the end that they be not prophaned and polluted neither by the Miniſters which diſtribute them, nor yet by them which receiue them at their hands, as well to the condemnation of the one ſort, as of the other.

This which we haue already written, were ſufficient, vnleſſe men were growne maruellous vntoward, and wilfull, to perſuade euery miniſter, moſt ſpeedily and painfully, to yeeld to the performance of this ſo neceſſarie a dutie: but ſeeing it is greatly to be feared, euen by the experience, which we haue alreadie had, that although ſome will take occaſion hereby, to fall to his worke, that yet moſt will remaine as negligent as euer they haue bene, notwithſtanding theſe things alreareadie written: we will yet ad a reaſon or

two more, and that ſuch as are more likely with ſuch to preuaile. Further therfore, ſuch are to call to mind, what puniſhment is by the ſtatute prefixed before the communion booke, appointed for the wilfull breakers of the orders, therein appointed: and then let them looke in the rubricks after confirmation, where they ſhall find order taken, that vpon Sunday or Holidayes, the Curat of euery pariſh, ſhall diligently and openly in the Church, inſtruct, and examine ſome of the youth in the pariſh, in the Catechiſme, for the ſpace of halfe an houre, at the leaſt: where we wiſh them to conſider theſe words, *Inſtruct and examine*, that thereby they may perceiue, that the booke requireth, not onely that they ſhould trie whether they can ſay the bare words without booke, which they are bidden to doe by examination; but that alſo, it bindeth them, to teach them to vnderſtand the meaning of the words; as the other word, (*inſtruction*) doth import. And leaſt they ſhould thinke, that onely the youth are by them to be catechiſed, & not the reſt, let them marke alſo, that by the laſt rule,

set downe in the same place, order is taken, that they should admit none to the holy communion, vntill he can say the Catechisme; and let them tell me, how according to the law, they can obserue that order, vnlesse they also trie euery one by examination, before they admit them: and so they shall perceiue, that by expresse law, vnder a great penaltie, they are bound to these three things euery Sunday, and Holiday, diligently & openly to catechise; and that not youth onely, but all the rest also, before euer they admit them to the Lords table: instructing them so, that not onely they may say the words, but also vnderstand them. For better execution whereof, in the booke of Canons, agreed vpon since, in the creation, 1571. authorised to be printed and published by her maiesties priuiledge, order is very carefully taken, that the ministers of euery Church shall be ready in the Church, by and by, after noone, euery Sunday and Holiday, where they shall read, at the least two houres, and teach the Catechisme, instructing all their flock, of what age and degree soeuer, not onely

maids, but also the elder, if need be. And further they are willed there, that they signifie vnto the people, that it is prouided by the law of the Realme, that none of them may either receiue the holy communion, or be married, or vndertake for a child in baptisme, vnlesse before they haue learned the principles of religion, and can fitly and aptly answere vnto all the parts of the Catechisme. Again since, by the high Commissioners 1576, it was agreed vpon, and determined, their names being subscribed vnto the same, that euery Parson, Vicar, and Curat, shall doe his diligence, to instruct his parishioners as aforesaid, not admitting any to the Lords table, or to be married, or to be Godfathers, and Godmothers, for any child, except they can answere to the little Catechisme with additions, which be concerning the seuerall duties of all estates and degrees of men, and the Sacraments, very good and necessarie. Besides all this, we take it that most Bishops in their visitations, haue in their iniunctions, very earnestly giuen foorth articles to vrge the ministers dutifully to obserue these orders,

concer-

concerning catechising. And yet it is so rare a thing, to find the minister that obserueth these lawes as he ought, that they that would faine performe their duties herein, are wondred at, as Owles in an Iuie tree; and becauſe of the manifold examples round about them, to the contrarie, and yet continuing without any puniſhment, by authoritie, they cannot indeed poſsibly bring it to paſſe, that theſe rules may be obſerued. And therefore they that be in authoritie, muſt put a ſtronger hand to the ſeeing of theſe good orders executed, than heretofore they haue done, or els it will neuer be better in moſt places, for any thing that we can perceiue. And it is high time that this be effectually gone about, or els the very Papiſts (who haue heretofore been the patrones of darkenes and ignorance) will in their kind, to our ſhame, be found farre before vs, herein: for they haue not onely in their Tridentine Counſell, and in the eight ſeſsion thereof, in the decrees of their generall reformation, taken order for the preaching of the word in euery Church, all Sundaies and Holydaies, but alſo that

their

their parish priests, be all Sundaies and holy daies compelled to catechise: and the better to enable them, there is by the authoritie of that Counsell, and by the commaundement of Pope *Pius* the fift, a Catechisme published, to instruct their parish priests from point to point, how to catechise. The same end no doubt of it had their great doctor *Canisius*, in setting forth his Catechisme, and enriching it with so large and ample testimonies of all sorts; and we heare that in diuers places amõgst them, great diligence is vsed therein. VVhat a shame were it then for vs, in this great light to be negligent still, in laying the foundation of Christian religion in the hearts of the people, by catechising; finding them so vigilant and painefull in planting their Antichristian errours and heresies in the hearts of theirs, thereby?

And as this charge and dutie was enioyned to the priests and Leuites in the time of the law, and so in like manner to the Ministers now in the time of the Gospell: so also in this behalfe was it giuen as a speciall charge and commaundement to the fathers, liuing vnder the law, that they should

Exod. 12. 36, 37.
Deut. 4. 9. 10. & 6. 6, 7.
Iosu. 4. 6. 22.

ſhould teach and inſtruct their youth, children, and familie, to vnderſtand the miſteries and true meaning of the Lords Paſſeouer (a ſacrament vſed then amongſt them) if this duty were needfull to be performed by parents and houſholders in thoſe daies, how much more ought it to be done and practiſed of fathers and houſholders, now liuing vnder the cleare light of the goſpel, in whom vndoubtedly a greater perfection is looked for and required, than in them: ſo that a more grieuous puniſhment will be laid vpon thoſe that neglect this dutie now, than did then, cõſidering that by how much our ſacrament is excellenter then theirs, by ſo much therfore ought there to be greater care and diligence vſed and had in preparing the people thereto.

As it is very conuenient, that he that will heare the word fruitfully, ſhould prepare himſelfe before he heare: ſo likewiſe is it very needfull for him that will receiue the Lords ſupper comfortably, that he ſhould by examination be prepared before the receiuing therof. This preparation both before hearing and receiuing, is as it were a kind of phiſicke, for preparatiues

are

are ministred alwaies before phisick, otherwise it would doe no good, but hurt: so vnlesse examination goe before the Sacrament, the party sealeth vp the threatnings which are written against him, in stead of the promises which are made vnto him: for the sacrament is a seale, & therfore sealeth good or euill, as euery other seale doth.

For if the Minister doe not particularly examine his parishioners, although otherwise he be diligent in preaching and exhorting them to learne the principles and grounds of Christian religion, there will come and appear little profit or none at all by his labour. For as that schoolemaster which still commandeth his schollers, saying, Learne this, learne this, and yet neuer calleth them to an account how the same is learned, may well assure himselfe, that his schollers will haue but a slender regard to be perfect in that which he commandeth, because they thinke they shall neuer bee examined how they haue profited: euen so falleth it out with the Minister towards his parishioners, as experience prooueth it.

There are also a fourth sort of people, who to excuse their wilfull blindnesse and intol- A fourth obiection.

intollerable ignorance, doe say, that although they cannot yeeld any account of their faith in forme of words, yet (say they) we hope that God will accept our well meaning and good intent, &c. To these we answere, that if the well meaning and good intent would haue pleased God, what should haue letted Saint *Paule* to haue bene saued in his pharisaicall liuing, seeing that he was an earnest follower of the law of God: yet this notwithstanding, he saith, he was for all his good meaning a persecutor and a blasphemer. The like case was of many of these, who crucified Christ, and stoned Saint *Stephen*, thinking that they had done God good seruice, because they accounted them to be false Prophets and enemies to God. Likewise king *Saul* thought that he had done great worship vnto God, when in the absence of the Prophet, he offred burnt offerings. And againe, when as of a good intent as he supposed, he spared *Agag* the king of the Amalekites aliue, with the best and fattest flocke of sheepe and oxen, &c. pretending that he reserued them to offer vnto the Lord: but for all his well meaning,

Act. 23. 3. *&c.*

1. *Tim.* 1. 13.

Iohn 16. 2.

Act. 12. *&c.*

1. *Sam.* 13. 9. *&c.* & 15. 8. *&c.*

ning, he was ſharpely repreoued by *Samuel* the Prophet, and afterwards depoſed from his kingdome, &c. *Vzzah* thought he had done God high ſeruice, when of a good intent he ſtayed the Arke of God in the waine, being in ieopardie of falling, but yet for his ſo doing, the Lord was grieuouſly diſpleaſed with him, in ſo much that he was ſtriken, and ſuddenly dyed. So alſo *Vzziah* for taking vpon him to burne incenſe vnto the Lord, thinking that by this meanes he ſhould highly pleaſe God, was (for all his pretenſed holineſſe) ſtriken with leproſie, and ſo being caſt out of the houſe of the Lord, hee continued a leaper euen vnto his death. So that all well meanings and good intents whatſoeuer, without the warrant of the word of God, be accurſed, conſidering that where no faith is, there is naught but ſinne, and a lying and deceiueable opinion. But I would faine know of theſe folkes, that vnder the titles of well meaning and good intent, goe about to excuſe their vnwillingneſſe to learne ſuch things as are moſt neceſſarie for all Chriſtians to learne, whether they would thinke themſelues fully ſatis-

2. *Sam.* 6. 6. & 1. *Chro.* 13. 9. 10.
2. *King* 21. 6. 2 *Chron.* 26. 16, 17. &c.
Matth. 16. 21 22, 23.
Luk. 9. 52, 53 54, 55.
Rom. 10. 2.

satisfied, contented and paid, if their creditour, to whom they had lent a piece of money, should alleage and say vnto them, that he had dreamed that he paid them: Or if any of them being a master, had giuen forth in writing their whole mind and will, to one of their seruants, and had giuen in charge and commaundement, neito ad to it, nor diminsh it: whether they would be content with their seruant, that would not vouchsafe either to read, or learne their remembrance, but trusting in his owne wit, would doe all things after his owne will and mind? And shall not we thinke that our master and heauenly father, who hath left vs in writing his will and mind, to the end that we should keepe and fulfill the same, will allow and take for payment our well meanings and good intents, without either knowing or learning the same his will and mind? No verily.

A fift obiection.

There are yet another sort, who mislike of learning of the Catechisme, because that some that haue learned it (say they) do liue as dissolutly, leaudly, and disorderly, as they that neuer knew it. To whom I an-

I answere, that although some few of a great number, who haue learned by heart the principles and grounds of Christian religion, doe not liue orderly, yet that is not a sufficient cause, why all men should bee forbidden to learne the same, no more then all men ought to be restrained and kept from meat, because some by taking too much meat doe gluttonously surfeit thereby, and other some by drinking too much, become drunken therewith: For who is so bruitish and senceless, that will not by reason thinke, that he that hath his eyes and sight, should walke more safe without damage of falling, than he that lacketh his sight, and is altogether blind? euen so there is no man that hath learned and knoweth by heart out of the word of God, both how God will be worshipped and serued, and also how to order himselfe towards all men, but that he should walke more directly and christianly in his vocation, then he that neither knoweth, nor hath learned any part of the same: for ignorance is the mother of all error, and the blind (as we vse to say) eateth many a flie. But if these people would (setting affecti-

on aſide) now diligently marke with aduiſed iudgement the ſtate of the world, they ſhall find, that drunkenneſſe, whoredome, ſwearing, filthy communication, &c. and all other wickedneſſe, doe reigne no where ſo much as amongſt them that either refuſe to learne the Catechiſme, or elſe amongſt them, where the ſame is not taught and vſed, &c.

Now to conclude, I ſay, that all ſuch as be drowned and plunged in the miſerable gulfe of ignorance, and haue no care to learne and know thoſe things that apperteine to their ſaluation, feeding themſelues in their owne fooliſh affections, in fleſhly luſts, and in worldly vanities, ſhall be taken as beaſts from the paſture vnto the ſlaughter, from pleaſure and worldly paſtime, vnto paine & perdition eternally, and to be partakers of that moſt horrible and wofull ſentence, which ſhall be pronounced by Chriſt vpon all ſtubborne and rebellious, to whom ſhalbe ſaid, Depart from me ye curſed, into euerlaſting fire, which is prepared for the deuill and his angels. But contrariwiſe, all ſuch as be deſirous and willing to learne and vnderſtand

Mat.25.41. and 7.23. Luke 13.2.

ſtand the neceſſarie duties and points of Chriſtianitie, and to practiſe the ſame in their liues and conuerſation, ſhall be ſure, as Gods children, to haue all things neceſſarie and comfortable by Gods prouidence in this life to their contentation, and after to enioy and for euer to poſſeſſe God his kingdome, and to be placed amongſt the ſheepe on his right hand, to whom our Sauiour Chriſt ſhall moſt comfortably ſay, *Mat. 25. 34.* Come ye bleſſed of my father, take the inheritance of the kingdome which is prepared for you from the foundation of the world. The which kingdom, God our moſt mercifull father vouchſafe to graunt vs, not for any merits or worthineſſe of works that are in vs, but for his mercies ſake, and for the merits of his deare ſon Ieſus Chriſt: to whom with the Father, and the Holy-ghoſt, one immortall maieſtie of God, be all honour, glorie, praiſe, and thankesgiuing, world without end. So be it.

FINIS.

Short and neceſſarie Queſtions, to be demaunded by Parents and Houſholders of their children and ſeruants, before they come to be partakers of the Lords ſupper.

By R. C.

Queſt. Doe you purpoſe to receiue the holy Communion?

Anſw. Yea by Gods grace.

Queſt. VVhat is the Lords ſupper?

Anſ. It is an holy ceremonie or publick action, wherwith God exerciſeth his people, firſt, to ſtirre vp, encreaſe, and maintain their faith: then, to teſtifie before men his religion. Matth. 3. 11. 1. & 28. 18. 19. Cor. 10. 16. Rom. 6. 3. 4. Gal. 3. 17. 1. 1. Pet. 3. 21. Or, it is a ſigne to repreſent, a ſeale to confirme, an inſtrument to conuey Chriſt, and all his benefits, to them that beleeue in him. Gen. 17. 11. 12. Rom. 4. 1. Gal. 3. 1.

Queſt. VVherefore doe you come to receiue the Lords ſupper?

Anſ. I come to receiue it for theſe foure cauſes.

1. Firſt, to ſhew my obedience to my Lord

Lord Iesus Christ, who hath so commaunded me. Mat. 26. 26, 27. 1. Cor. 11. 28. &c.

2. Secondly, that mine inward man might be nourished and strengthened by that heauenly food of Christs bodie and bloud receiued by faith, as my body is nourished by corruptible bread and wine. 1. Cor. 10. 16, 17.

3. Thirdly, to make open profession of my faith in Christ, and loue toward my neighbours.

4. Lastly, that by the reuerent ministration and ioyfull shewing foorth of this holy mysterie, my mind, and all the parts of my soule, might effectually be stirred vp, through the inward working of the holy spirit, to a more earnest loue of my God, and vnfained thankfulnesse to his Maiestie, especially for the benefit of my salnation, freely giuen me in his sonne Iesus Christ.

Quest. Tell me further, to what end doe you mind to receiue the holy communion?

Answ. To the strengthning of my weak and hungrie faith, and to feed my faintie soule.

Qu. How & wherin is your faith increased?

Ans. As

Anſ. As touching the forgiueneſſe of my ſins, euerlaſting life, and eternall ſaluation giuen thorow Chriſt. 1. Cor. 11. 24.

Queſt. How is your faith increaſed by theſe meanes?

Anſw. Euen as I take, eat, and drink the bread and wine with my mouth and ſtomacke: ſo my ſoule, heart, and conſcience thorow faith ſpiritually doth take, eat, and drinke the very bodie and bloud of Ieſus Chriſt, by whom I haue remiſsion of my ſins, and euerlaſting life. Luk. 22. 19. Io. 6. 35. 51.

Qu. VVhat is the principall fruit of faith?

Anſ. Euer after to hate and deteſt ſinne in all people, but eſpecially in my ſelfe: and walke in newneſſe of life.

Queſt. VVhy is ſinne to be hated and eſchewed?

Anſw. Becauſe it was the crucifier and killer of the Lord of life, and is an vtter enemie to God.

Queſt. Doe you intend hereafter to lead a new life?

Anſw. Yea, by the helpe of God.

Queſt. VVhat is it to lead a new life, or to become a new creature?

Anſw. To

Answ. To denie vngodlinesse, and worldly vanities, and to liue godly, iustly, and soberly in this present world. Tit. 2. 12.

Quest. After what sort ought you to come to this holy mysterie of the Lords supper?

Answ. Three things are chiefly required of those that come to this heauenly banket of the Lords supper.

1. The first is, a sorrowfull feeling, and a heartie loathing of all my sinne.

2. The second is a true faith in Christ, which bringeth with it a comfortable and ioyfull feeling of the infinit mercie and euerlasting loue of God towards me in Christ.

3. The last, is a carefull, earnest, and constant indeauour to please God in all things, according to the rule of his word, and so to behaue my selfe before him all the daies of my life, as I may best profit others, and most set forth his glory in that calling wherein he hath placed me.

Quest. How doe you thinke the time ought to be spent after the receiuing of the Communion?

Answ. In remembring the Lords death,

in

in ſhewing forth his death and paſsion vntill his comming againe, in confeſsing my faith, and acknowledging my ſinnes, and often giuing of thankes to God for redeeming of me and all mankind from ſinne, Sathan, death, hell, and damnation.

Seuen Obſeruations, which euery Chriſtian ought to labour to haue in the reuerent preparation of themſelues to the reading and hearing of the word of God.

By R. C.

1. *Wiſedome to vnderſtand it.* Iam. 1. 5. 1. King. 3. 9. 2. Chro. 1. 10.
2. *Diligence to continue it.* 2. Tim. 3. 14. 1. Tim. 4. 16. Ioh. 8. 31. 32. Act. 2. 42. & 11. 23. & 13. 43. & 14 22. Reuc. 2. 25. 26.
3. *Preparation for the manner of reading.* Eccleſ. 4. 17.
4. *Meditation and conference for the better keeping of the matter.* Deut. 6. 6. 7. & 12. 18. 19. Pſa. 1. 2. Ioſh. 1. 8. Pſal. 119. 15. 23. 78. 97. 99.
5. *Faith to beleeue it.* Heb. 4. 2. Iude 20. 21.
6. *Obedience to practiſe it.* 1. Sam. 15. 22. 23. Ier. 7. 23. & 11. 3. Exo 15. 26. & 23. 22. Leuit. 20. 22. & 26. 3. 4. Deut. 4. 1 &. 11, 27. & 27, 10. & 28. 1. Matth. 7. 21.
7. *Prayer for a bleſsing vpon it.* Matth. 21. 22. Mar. 11. 24. Iam. 1. 5.